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ALASKA:

A SKETCH

OF THE

COUNTRY AND ITS PEOPLE.

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# ALASKA:

## THE COUNTRY AND ITS INHABITANTS.

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### I.

WHEN we suggest the propriety, and the almost necessity, of adding to the Mission territory of the Church a new field as large as the whole area of the thirteen original States, we shall suggest at the same time no doubt two very important questions—first, Where is this your proposed new field? And second, Has not the Church already in her charge more than she can well attend to? If we undertake to answer these questions, we shall take the second first, and our answer is, that the more the Church can be brought to attempt in the way of Mission work, provided it can be shown that there is a reasonable responsibility resting upon her to do that work, the more ready will she be found to respond. The Church, with her weak Eastern Dioceses and her vast Western jurisdictions, certainly has a great deal before her; but after all, what is that which is before her compared to that which is behind her, Pentecost, the Mount of Mission, Calvary, and Gethsemane? She needs only to assume her full responsibility as it develops, and put full faith in her children, and the work undertaken will be done.

And the other question is to be answered by that mysterious word, Alaska, otherwise known to the people of the United States as “Seward’s Folly.” On the 28th day of May, 1867, a treaty was ratified by the United States Senate which, for the consideration of the payment of \$7,200,000, conveyed to the United States full possession of 580,107 square miles of territory somewhere in the unknown region of the great North-west. The map showed that there was such a territory, and that it was called Alaska, but that was about all the knowledge that was given or asked for by the people in general. They considered it a very foolish purchase, and never expected to hear any more of it, or take any particular interest in its affairs. And to this day, to question any one upon Alaska is to find that his acquaintance with the country is confined almost exclusively to items of news that have come from Sitka, Fort Wrangel, or the more fertile portions of the Aleutian district. All the vast interior of the country is as yet a sealed book to the American citizen.

*The Country*—Alaska includes all that territory lying between lat. 54° 40' and 72°, a distance north and south of 1,400 miles; and between long. 130° and 190° (which, according to the treaty, was made the dividing line between Asia and Alaska), distance east and west, of 2,200 miles. The coast line of this country extends 25,000 miles, being two and one-half times more than the Atlantic and Pacific coast line of the whole United States besides. The western-



most island of the Aleutian group is as far west of San Francisco as the coast of Maine is east of that city, making San Francisco the middle city between the Eastern and Western extremes of our territory.

*Divisions*—There are three districts within these limits. (a) The Sitka or south-eastern Alaska; (b) the Aleutian, embracing the Alaskan Peninsula and the islands west of long. 155°; and (c) the Yukon, extending from the Alaskan Mountains to the Arctic Ocean. Of the Yukon district very little comparatively is known, except through the reports of the United States Coast Survey and the journals of Missionaries, from which we shall draw hereafter. Its general conformation is moorland, very fertile where naturally drained, and abounding in mountains and lakes. Its chief commercial value is in its furs.

The Aleutian district is mainly of volcanic formation and mountainous. There is no timber at all except at the eastern end, but in some portions the climate and soil are excellent for grazing, and one authority predicts that the district will yet furnish California with its best dairy products.

The Sitkan district is almost entirely mountainous and covered with dense forests, rich in natural soil, favorable in climate and seamed with valuable mineral veins.

*Mountains*—The coast range of California and the Rocky Mountains unite in Alaska to form the Alaska range, which extends down the Peninsula and sinks into the Pacific, leaving only the highest peaks exposed. There are over sixty volcanoes that have been active since the country was settled by Europeans; and in height they vary, from Mt. St. Elias, 19,500 feet, to Altu, the westernmost of the group, 3,084 feet. This is also the great glacier region, and in one of the gulches of Mt. Fairweather there is a glacier which extends fifty miles out into the sea and ends in a solid ice-wall 300 feet high and eight miles broad.

*Islands*—The Southern coast is a vast archipelago. From Puget's Sound, the terminus of the Northern Pacific R. R., one can sail for a thousand miles through inside channels, the islands forming a complete breakwater, bays and harbors on all sides, and yet the channel is too deep to anchor, and the mountains rising up from the very water's edge to the height of 1,000 to 8,000 feet. The natural features of the coast on this voyage are so wonderful that their beauty has only to be known to make the trip one of the most attractive and every way enjoyable summer voyages that could be devised. The most important groups of islands are the Alexander Archipelago, with 1,100 islands; the Kadiak, 5,676 square miles; the Shumagin, 1,031 square miles; the Aleutian, 6,391 square miles, and the Sea Islands of Pribyloff, 3,963 square miles.

One of the largest rivers in the world is the Yukon, which is seventy miles wide at its mouth, and for the first thousand miles from one to five miles wide. It is navigable for 1,500 miles and more, and is over 2,000 miles long. The people on its bank call themselves "Men of Yukon," as if that were distinction enough.

The Kuskokwim, 600 miles long; the Stikkeen and Tanana, each 250, and the Chileat, Copper, Fire, Mushergak, Nowikakat and Poreupine, each 150 and over, are the other principal streams.



*Resources—Furs.* The Alaskan Commercial Company in 1868 leased the Ribbyloff Islands of the Government at an annual rental of \$55,000 and a royalty of \$262,500 a year on the 100,000 seal skins allowed by law to be taken. The revenue from two islands alone from 1871-1880 was over \$2,500,000. Beside the seal-furs, the otter, mink, beaver and other skins give an annual revenue of over \$1,500,000.

*Fish*—Salmon, cod, herring, halibut, etc., in catching which in the season from 5,000 to 10,000 Indians are actively employed.

*Coal*—In abundance, and of excellent quality and unlimited quantity, especially at Cook's Inlet, near St. Paul's Island.

*Timber*—Mr. Seward predicted that this region would become the shipyard for the American Continent, and shortly for the whole world. There are thousands of square miles of densest forest of cedar, spruce, hemlock and fir, covering the south-eastern section of Alaska.

*Minerals*—Gold, silver, iron, copper and marble are there in large deposits. Petroleum is abundant on the Copper River. Fire-clay, gypsum, sulphur, inexhaustible; amethysts, garnets, agates, carnelians and fossil ivory.

*Climate*—Every diversity of climate is to be found here. In Central Alaska, at Fort Yukon, which is the trading station of the Hudson's Bay Company, the thermometer often goes above 100° in summer and from 50°-70° below zero in winter. The snowfall in this region averages eight feet, and often reaches twelve feet. Among the islands and on the southern coast the climate is very much like that of North-western Scotland. For five years the greatest cold reported was zero, and the greatest heat 77°. There were only fifty-three entirely clear days in seven years.

At St. Paul's, Kadiak, the mean summer temperature was 54° and winter 29°. At Sitka, 54° 6' summer, and 32° 5' winter. In only four winters out of forty-five at Sitka did the thermometer go below zero. Thus the winter climate of Southern Alaska is the same with that of Kentucky and West Virginia, the mildness of course being due to the trend of the Japan Kuro-Siwo, or Gulf Stream.

*Population*—The general divisions of the native population are four—(1) Koloshians; (2) Kenaians; (3) Aleuts; (4) Eskimo. Of the first there are about 25,000; of the second 25,000; of the third 10,000, and of the fourth 20,000, or between 60,000 and 70,000 in all. The Russian estimate at the time of the treaty was 66,000. The Special Indian Commissioner to Alaska reported of these Indians that if three-fourths of them were to be landed in New York they would be classed with the most intelligent of the emigrants that arrived there. St. Paul, on Kadiak Island, discovered in 1763, was for some time the capital of Russian America, but in 1832 Baron Wrangel transformed the seat of government to Sitka. At these two places therefore the natives are to be seen at their best estates. All on the southern coast speak the same language, called the "Thlinklet." Their religion is a feeble polytheism, practically resolving itself into demonolatry or Shamanism, offerings to evil spirits to keep them from doing mischief to the offerer. It is the old Tartar worship before Buddhism was introduced. The Shaman is the medicine man of the



family, and if the sons of Rechab were commended for their fidelity to Jondab's command not to drink wine, the Thlinklets are no less faithful in their obedience to the Shamans, who forbade them long ago to eat blubber, and to this day they look upon it with the greatest abhorrence. Polygamy is practiced among the rich, and their women are slaves to be bought with blankets. On the upper Yukon the widow ascends the funeral pile and sits besides her dead husband's body until she is almost suffocated, and then is obliged to collect the clothes of her husband's body from the coals and wear them in a bag hung about her neck for two years. The aged are stoned or speared and thrown to the dogs.

The Kenaians inhabit the peninsula of Kenai, between Cook's Inlet and Prince William's Sound. But very little is known of their tribal divisions and habits, except that they are generally peaceful and well-disposed. The *Aleuts* were the chief disciples of the Russian Mission, living on the islands and the Alaskan Peninsula, and the most advanced of all toward civilization. The remainder of the population along Behring's Straits, the Arctic coast, and on the Yukon river and its tributaries are Eskimos—like the Eskimo in other parts of the world, low in the scale of humanity, but peaceable and anxious to learn from the Missionaries.

*Towns*—Fort Wrangel, a village of one hundred houses, with about one hundred whites and five hundred Indians, though this is much increased in winter by the incoming of the miners and Indians from the fisheries to the number of 3,000 or 4,000. *Unalashka*, the most important trading-post of "The Commercial Co." St. Paul, Kadiak, which has schools and a hospital, and *Sitka*, or New Archangel, the headquarters of the present, as it was of the former, government, has about 1,500 inhabitants. It is a port of entry, the whole territory having been constituted a revenue district, which is literally *all* that has been done by the Government toward recognizing the possibilities of its new possession. No provision has ever been made to establish a territorial rule, and except for the fact of the cession and military possession following up the treaty in October, 1867, Alaska, so far as the interest taken in its affairs goes, might as well be ceded to the Eskimos and be done with it. But when we turn to the religious side of the question, we shall see, as it is hoped we shall prove in another article, that a great deal of interest, and a vast amount of severe faithful labor, has been expended, which is bringing forth good fruit, and has no limit to its capacity for increased fruitage; and that if China and Japan are worth a Bishop and a band of Missionaries to express and extend the fostering zeal and care of the Church, it is surely time that the first Bishop of Alaska from the Church in these United States was sent out, with a score of faithful Priests and Deacons to second him, to care for the souls of those who have been already born again into CHRIST, and to preach the Gospel of the Resurrection among the prairies, mountains, islands and frozen ice-fields of Alaska.



## II.

### ITS MISSIONS OF THE PAST—RUSSIAN MISSIONS.

It is to be supposed that, with our own experience as a Church before us, we know what to expect in the way of delays and disappointments between the first sowing of the seed in a foreign and hostile soil and any satisfactory harvesting of the fruits. It has taken half a century in China and Japan already to establish our Church as in any sense a satisfactory Mission, and even now there are not wanting those who say that the whole work is a failure, and the sooner we can gracefully back out of it the better it will be for the credit of the Church. Nor will any one familiar with the spiritual obstacles that Missionaries encounter expect that characters that shall be Christian from highest principle and through and through will be formed in the first, or even the second, generation of converts, as a rule, though every Mission field furnishes shining exceptions to this rule.

We shall not be disheartened, then, when we come to look into the history of Missions in Alaska, if the present state of society there is found to be slightly SAVAGE still; nor give up hope of doing good, because we find unfavorable criticisms upon the work of other religious bodies already done, and sneers at the results claimed as conversions, in the writings of those who have, from an outside point, surveyed the field. But, that no charge of bias or prejudice may hold, we shall give in brief, from an undoubted authority, a short sketch of native character at this day and a review of the results of Mission work. It will be understood that the people spoken of are the Indians or Aleuts, and the Missionary agency is the Russo-Greek Church.

Dall, in his work, "Alaska and Its Resources," speaking of the Indian character, says: "They are hospitable, good-humored, but not always trustworthy. They will steal, and have sometimes attacked small vessels in the straits. . . . They sometimes have as many as five wives, though one or two is the usual number. . . . Drunkenness is a common vice among them. They have an uncontrollable passion for alcohol, which is plentifully supplied to them by the whalers and traders." (How our own Indian Missionary will appreciate this feature of the difficulty of Mission work there!) "They hate the Russians, and will not trade with them. . . . Their customs in regard to the treatment of the old and infirm are, from a civilized point of view, brutal and inhuman. . . . When an old person was sick for more than seven days the others put a rope around his body, and dragged him by it around the house over the stones. If this did not kill or cure, the sick person was taken to the place of the dead. . . . Here the individual was stoned or speared, and the body left for the dogs to devour, the latter being themselves eaten by the natives." Of the Aleuts proper he says: "Since the time of their first intercourse with the Russians, their char-



aeter, habits, mode of life, and even their very name, have been totally changed. Originally they were active, sprightly, and fond of dances and festivals. Their mode of worship partook more of the character of a religion than that of any of the tribes, which still remain unchanged. Ground into the very dust by the oppression of ruthless invaders, their religious rites, gay festivals and determined character have all passed away. A shade of melancholy is now one of their national characteristics. All speak some Russian, and many of them can converse fluently in that language. The Aleuts are light, and nearly the same color as the Innuits of the Northwest. Their features, perhaps, from the great admixture of Russian blood, are more intelligent and pleasing. They are all nominally Greek Catholics, but there is very little knowledge of the principles of true Christianity amongst them. While further advanced than any other native American tribe, they are far from civilized, except in dress, and require careful guardianship and improved methods of education to preserve them from the rapacity of the traders. The reality of their devotion to a religion which they do not comprehend may well be doubted." He then quotes Veniaminoff's description of the native character, with the comment that it is marked by partiality confessed, and is mainly due to his goodness of heart and love for the people. . . . In another place, speaking of Mission work not Russian, he says: "In the evening, the Indians, old and young, gathered in the fort yard and sang several hymns with excellent effect. Altogether it was a scene which would have delighted the hearts of many very good people who know nothing of Indian character, and as such will doubtless figure in some Missionary report. To any one who at all understood the situation, however, the absurdity of the proceeding was so palpable that it appeared almost like blasphemy. Old Sakhniti, who has at least eighteen wives, whose hands are bloody with repeated and most atrocious murders, who knows nothing of what we understand by right and wrong, by a future state of rewards and punishments, or by a Supreme Being—this old heathen was singing as sweetly as his voice would allow, and with quite as much comprehension of the hymn as the dogs in the yard. Indians are fond of singing; they are also fond of tobacco; and for a pipeful apiece you may baptize a whole tribe of them. Why will intelligent men still go on, talking three or four times a year to Indians on doctrinal subjects by means of a jargon which cannot express an abstract idea, and the use of which only throws ridicule on sacred things, and still call such work spreading the truths of Christianity? When the Missionary will leave the trading-posts, strike out into the wilderness, live with the Indians, teach them cleanliness first, morality next, and by slow and simple teaching lead their thoughts above the hunt or the camp—then, and not until then, will they be competent to comprehend the simplest principles of right and wrong." (The paragraph before this last is quoted for the benefit of the Professors in our future Alaska Divinity School, and the last for the guidance of our pioneer Alaskan Bishop and his Missioners.)

Having freed ourselves from the danger of a possible charge of prejudice and ignorance by quoting so freely from outside authority, we are at liberty to take up historically the Mission of the Russian Church in Alaska.



The history of the early dealings of the Russian expeditions with the natives is one of continued outrages and retaliations. Almost every record of voyages for discovery or trading from 1648-1800 tells of atrocities committed by the sailors and of wholesale massacres by the natives. The sole purposes of these expeditions was gain, and no attempt was made even to conciliate, much less to evangelize, the Indians. It was not until 1793 that a ukase was issued by the Empress of Russia authorizing the introduction of Missionaries into the American colonies, but unfortunately the same ukase ordered the shipment thither of convicts from Russia, and was obeyed in the proportion of a hundred convicts to one Missionary. In 1794 (May) Shilikoff brought over 190 emigrant convicts, two overseers and eleven monks, and Ióasaph, Elder of the Augustine Friars, was invited to settle in the colony. All the monks were obliged to support themselves by constant work, as no provision was made for them by the Government, and Ióasaph complained bitterly of the treatment they received from the Shilikoff Trading Company's officials. At the same time, in 1795, one year after his landing, he reported the conversion of 1,200 natives, thus quite justifying the hard criticisms quoted above. The census of this colony of Kadiák in the same year gave a population of 3,600 natives. In 1796 Father Ióasaph was made Bishop by Imperial ukase, and returned to Irkutsk to receive his consecration. Father Iuvenáti was murdered by the natives for attempting to put down polygamy. The first Russo-Greek Church was built at Kadiák during this year. In 1799 Bishop Ióasaph, with a company of Clergy, set sail for his new Diocese in the ship "Fenie," which was lost at sea with all on board, and from this time to 1810 only one monk was left in the colonies. On the 10th of June, 1810, Captain Golófnin brought one Priest to Sitka in his sloop of war Diana, and in 1816 Father Sòlokoff arrived from Moscow, and took charge of all the Mission work in the colonies. There were at the death of Governor Baránoff in 1819 five colonies of the Company in the Aleutian Isles, four on Cook's Inlet, two on Chujáeh Gulf, and one on Baránoff Island, in Sitka Bay, with three Priests in charge, three chapels and several schools, where, however, nothing was taught except reading and writing in the ecclesiastical characters. Father Mordóffski reached Kadiák in 1823, and in 1824 the real history of the Mission begins with the arrival of the noble and devoted Innocentius Veniamínoff, the Russian Selwyn, at Unaláshka, and the commencement of his life-long labors among the Aleuts. He was made Bishop and transferred to Sitka in 1834, and the record of his life gives all that there is to be said about the progress of religious work among the natives, so far as the Russian Church is concerned, up to the time of the transfer of the Territory to the United States. Mr. Dall's estimate of his labors is well worth quoting here to counterbalance some other quotations that have been made from his book. He says, "Whatever of good is ingrained in their [the natives] characters may be in great part traced to the persevering efforts of one man. This person was the Rev. Father Innocentius Veniamínoff, of the Irkutsk Seminary, since Bishop of Kamehatka. He alone of the Greek Missionaries to Alaska has left behind him an undying record of devotion, self-sacrifice and love, both to God and man, combined with the true Missionary fire."



John Veniamínoff was born September 1st, 1797, graduated from the Seminary at Irkutsk in 1817, and was ordained in May of that year. He was advanced to the priesthood in 1821, made Bishop of Kamchatka in 1840, and took the title of Innocent. In 1850 his see was made Archi-Episcopal, and in 1868 he was recalled to Russia and made successor of Philaret as Metropolitan of Moscow. In 1823 he offered himself as a Missionary, and was sent by his Bishop to Unalashka. The following extracts from his own published account of his Mission ("The Founding of the Orthodox Church in Russian America," St. Petersburg, 1840) will give the best idea of what he had to do, and how well he did it:

"Although the Aleuts willingly embraced the Christian religion, and prayed to God as they were taught, it must be confessed that, until a Priest was settled amongst them, they worshipped one who was almost an unknown God. For Father Macarius, from the shortness of time that he was with them, and from the lack of competent interpreters, was able to give them but very general ideas about religion, such as of God's omnipotence, His goodness, etc. Notwithstanding all of which the Aleutines remained Christians, and after baptism completely renounced Shamanism, and not only destroyed all the masks which they used in their heathen worship, but also allowed the songs which might in any way remind them of their heathen worship to fall into disuse, so that when, on my arrival amongst them, I through curiosity made inquiry after these songs, I could not hear of one. But of all good qualities of the Aleutines, nothing so pleased and delighted my heart as their desire, or, to speak more justly, *thirst*, for the Word of God, so that sooner would an indefatigable Missionary tire of *preaching* than they of *hearing* the Word." But Veniamínoff, true Missionary that he was, was not content with his quiet, peaceful labors among the Aleuts. There was a fierce tribe that hunted the Russians like wild beasts in the neighborhood of Sitka, and to them he determined to carry the Gospel. He began to get ready for his Mission to these Koloshes in 1834, but was detained a year, and at last, ashamed of himself for his cowardice, he resolved that immediately upon the close of the Christmas holidays he would take his life in his hand and go. "Four days before I came to the Koloshes," he says, "the small-pox broke out among them. Had I begun my instruction before the appearance of the small-pox they would certainly have blamed me for all the evil which came upon them, as if I were a Russian Shaman, or sorcerer, who sent such a plague amongst them. But Glory be to God, who orders all things for good." (Think of thanking God for opening such a *door of entrance*, a door from whose opening in such a place any one but a man of iron nerves and complete self-surrender would have fled away and thanked God for his escape!) "The Koloshes were not what they were two years previously" (when he *meant* to come among them). "Few were baptized then, for, while I proclaimed the truth to them, I never urged upon them, or wished to urge upon them, the immediate reception of Holy Baptism, but, seeking to convince their judgment, I awaited a request from them. Those who expressed a desire to be baptized I received with full satisfaction." After sixteen years of Missionary toil in such



a field Veniamínoff was sent to St. Petersburg to plead for help for the Mission. The Czar proposed to the Synod to send him back as a Bishop, but that body objected, because, though he was an excellent man, he had "no Cathedral, no body of Clergy, and no Episcopal residence." "The more, then, like an Apostle," said the Czar, and he was consecrated. No sooner was he consecrated than he was impatient to get back to his see, and on April 30th, 1842, he writes: "At last, thank the LORD GOD, in America! Our doings since we came to Sitka (September 26th) have not yet been very important. A Mission was sent to Noushtau, which will reach its destination not sooner than the *middle of next June*. December 17th a sort of Theological School was opened, containing now 23 persons, creoles and natives. The theological student I. T. was sent to Kadiak to learn the language, and in four months has had wonderful success. The monk M. has been preaching to the Koloshes, and — has about 80 candidates for Holy Baptism, and asks it for them; but I do not care to be over hasty with them. The more and the better they are taught, the more can they be depended upon. I went this spring to Kadiak to examine into the affairs of the church there, and was comforted beyond expectation. The church is full every holy day, and Lent was kept by more than four hundred of them, some coming from distant places."

April 5, 1844.—"The children here [at Sitka] between the ages of one and eighteen are very numerous. In the Theological School, in the Company's School, and in two Girls' Schools, there are about 140, and yet I gathered about 150 others." He reports 400 children under instruction and 35 adults baptized at their own request. 1845.—The Kwiehpak Church numbered 270 natives and 30 foreigners. Priests visited the Kenai and Koetehan tribes, staying with them some months and baptizing several converts. And so the good Bishop went on from year to year, as the Russian Mouravieff says, "Sailing over the ocean, or driving in reindeer sledges over his vast, but thinly settled Diocese, thousands of miles in extent, everywhere baptizing the natives, for whom he has introduced the use of letters and translated the Gospel into the tongue of the Aleutines."

"The good Bishop has little to say of himself. We are told he became master of six dialects, spoken in the field committed to his charge. He himself translated, or assisted others in translating, large parts of God's Word and the liturgy of his Church for the use of the natives. For forty-five years, ten of them as Bishop of Kamchatka, eighteen more as its Archbishop, he labored on, in season and out of season." (Hale's *Innocent of Moscow*.) And when, in 1867, Philaret died and Innocent was chosen Patriarch of Moscow, one of the first works he undertook was the organization of the Orthodox Missionary Society, which was the cause of as much good at home in awakening the spirit of Missions in the Church as it was abroad in supporting the work in distant fields. This Society in 1877 raised and expended 141,698.65½ roubles in Missionary work.

The following statistics are taken from a report in the *Mission Journal* of Irkutsk: "There are in the Diocese of the Aleutian Islands and Alaska,



including about 200 Selaves and Greeks at San Francisco, 11,572 members of the Eastern Church. The church buildings are 9—viz., at San Francisco, at Sitka (where there are about 300 Orthodox), at Kodiak, at Kenai, at Bielkoffsky, at Ounalashka, at Nonslatehak, on the Island of St. Paul, and at the Michaeloffsky Redoubt at Kwiekpak. There are two vacancies among the Clergy at Sitka and at the Kenai Mission."

Bishop John succeeded Innocent, but soon returned to Russia. Bishop Nestor, a man of ability, went out in 1879. He died in 1880, and has had no successor. The most influential Russians left the country when the Territory was ceded, and interest in the Missions has largely been withdrawn, so that in the last two reports of the Orthodox Missionary Society no mention whatever is made of Alaskan Missions. Without doubt, while, according to the terms of sale, all the Church property is reserved for the exclusive use of the Orthodox congregations, time will work it that the field will gradually be abandoned by the Russian Church, and will, if we do not claim and cultivate it, eventually fall into the hands of the sects.

And this brings us to speak of another work going on there—viz., the Mission of the Presbyterians. On the 10th of August, 1877, the Rev. Sheldon Jackson and Mrs. McFarland reached Fort Wrangel as the first Missionaries of the Presbyterian body to Alaska. Mr. Jackson reports that one of the first sights he saw was an Indian ringing a bell to call the people to school. The Indian was Clah, from Fort Simpson, and about 20 pupils attended. The Lord's Prayer was recited in Chinook jargon (a mixture of French-Canadian, English, and Indian words), and the long metre doxology sung at closing. The book-stock inventoried four Bibles, four hymn-books (Moody and Sankey), three primers, thirteen first readers, and one wall chart. Twelve thousand dollars were raised as a special fund by Mr. Jackson's efforts at home, and two other Missionaries were sent out in 1878. In 1880 one Missionary and one teacher went to Alaska. In 1879 the Mission buildings were erected, and the First Presbyterian Church of Fort Wrangel organized. The Mission includes a church building, a Girls' Industrial Home and school-houses, with stations among the Chilkats, Hydahs and Hoonyahs, neighboring tribes. There are at present three Ministers and five male and female teachers at the different stations.

To provide for the Swedes and Germans in the employ of the Russian American Fur Company, a Lutheran Minister was sent to Sitka in 1845 and remained until 1852. He was succeeded by the Rev. Mr. Nintee, preaching in Swedish and German, who remained until the transfer in 1867, when, his support being withdrawn by the Russian Government, he returned to Europe.

A Roman Catholic Bishop, with one Priest, also came to Fort Wrangel in 1879 to establish a Mission, but it is believed that the work has now been stopped and the Priest withdrawn.

It must be remembered that all that has been cited of the Missions so far has only to do with the Indians in the neighborhood of Sitka and Fort Wrangel, along the southern coast, and on the Lower Yukon. The next paper will tell something of the work of the Church of England on the Upper Yukon and among the Eskimo. But, so far, the great continent, with its vast and



almost unexplored interior, has only been trimmed around the edges. Full 40,000 of the possible 60,000 natives are yet without Christianity, and one might as well establish a Mission in Cuba to evangelize Spain, or in the Jerseys to reach the Mahometans, as to sit down in a Mission at Sitka and hope to reach the scattered tribes of Alaska. If we should send Missionaries to that neighborhood it would only be to make of it a Fort *Wrangel* indeed, but the whole country is open to us, and on the Grand Yukon and its tributaries and among the Eskimos of the northern coast there is work enough, yet untouched, for all the men the Church could send.



### III.

#### THE MISSIONS OF THE CHURCH OF ENGLAND.

Alaska has been invaded from another quarter in the interests of the Cross. The Church of England, since the revival of the Missionary spirit in the early part of this century, has never been content to sit down in any locality and confine herself to work there, simply because her territorial limits were near at hand. Her Missionaries have the spirit of Disraeli, and are ever looking around for new worlds on a small scale to conquer. One would think that the British possessions in North America, which comprise an area of 4,000,000 square miles, a territory larger than the whole of Europe, might have afforded room for the tireless labors of these zealous men, and that they might have thought the hardships and discomforts of the Red River or the distant Mackenzic enough, without taking little trips of a thousand and fifteen hundred miles to the Yukon. Two hundred and fifty thousand Indians are under the charge of the small band of Bishops and Clergy that is scattered over this vast region, but the spirit of the MASTER was in His disciples, and they were ever ready to leave the ninety and nine sheep in the wilderness and go after that one which was lost until they found it.

The Church Missionary Society of the Church of England has made Missions to the Indians its peculiar care, and has labored almost alone among them. More than sixty years have passed away since its first Missionaries penetrated into the then remote regions of the Red River.

In 1820 the Rev. John West was sent as Chaplain of the Hudson's Bay Company with instructions to live at Red River, and, in addition to his other duties, to do all he could to better the temporal and spiritual condition of the Indians in that region. This he did so faithfully that help was soon needed to prosecute the work, and in 1825 the Rev. W. Cochran was appointed to minister entirely to the Indians. It is to his exertions mainly that we must attribute much of the success which has from the first attended the Missions in that country. Another item, however, that entered largely into that success was the fact that the treatment of the Indians in the territories belonging to the British Government has been of a different order from that which prevailed in Alaska under the Russians, and one does not have to interlard the history of the country since 1820 with accounts of forts and trading posts burned and garrisons massacred. The Indians did burn forts once in a while, but they only did it for fun, and because the Russian traders had put them up to it. Another Selwyn was this William Cochran, who never left his chosen field until he died there, after forty years of faithful labor of the severest sort, leaving a memory dear to all. How easy it is to write that "forty years," but who except him who endured it, and the LORD who sent him and took him away in His own good time, can sum up the labors, privations, dangers and



the terrible loneliness of those years in the far-off wilderness, and measure the patient endurance that carried him even to the end ?

From Red River as a centre, stations were gradually planted east, west and north as the way opened, the men to occupy them being always found ready. In this way nearly the whole of this great territory stretching northward to the Arctic Sea, eastward to the borders of Labrador, and westward to the Rocky Mountains was visited and occupied. But those "Rockies" were not high enough to form a barrier against these pioneers of the Cross. Over them they went to preach the Gospel in the "regions beyond," as we shall see further on.

Going northward from the head of Lake Winnipeg, the English River is reached, which, rising near the Rocky Mountains, falls at length into Hudson's Bay. Stanley, a Mission on this river, was commenced in 1845, and in a short time the Crees, natives of that region, all renounced heathenism and were received into the Church. Leaving Stanley and going to the head of English River we reach Portage La Loche, which is the water-shed of this portion of North America. From this point on, the rivers all flow northward to the Arctic Ocean. The traveller having crossed the Portage, finds himself in the basin of the great Mackenzie River, on which, in lat.  $6^{\circ} 51' 25''$  north and in  $121^{\circ} 51' 15''$  west long., stands Fort Simpson. It is distant from the Red River about 2,500 miles. The Indians who live in this district are the Tinnè or Chipewyans, a harmless and inoffensive race, and well disposed towards Christianity. There are several tribes of them, as the Hare, Dog-ribs, Yellow-knives, etc.

A Mission was begun among these tribes in 1858, and in 1859 the Rev. W. W. Kirkby made Fort Simpson the headquarters of the Mission and his permanent home, so far as it is home where the heart is, for the Missionary himself must have been seldom there. Visiting the Indians of his more immediate charge in their hunting grounds, and making long journeys to preach the Gospel to the tribes at the different trading posts, must have taken up most of his time and been a severe tax upon his strength. But he was found equal to the task and rejoiced in the work.

There came also, once a year, to Fort Simpson a party of Indians as boatmen from Fort Yukon, a trading post fully 1,000 miles northwest of Fort Simpson. These strangers soon attracted the attention of the Missionary, who took them into his own home during their annual stay of ten or fifteen days. Soon a friendly relationship was established with them, and he obtained the fullest information from them regarding their countrymen. Then a desire to see them took possession of his soul, and in the spring of 1862 he resolved to visit Fort Yukon. A suitable canoe was obtained, which he named "The Herald," two Christian Indians engaged, and as soon as the ice broke up on the Mackenzie "The Herald" was launched, and the Missionary was on his errand of love to these distant tribes.

Following the ice down the Mackenzie to the point not far from its estuary where it receives the waters of Peel River, he then ascended the latter river to Fort McPherson, a great rendezvous of the Indians, and the last house on the Continent. He thus describes his visit to that far-off spot :



“Never to weary pilgrims was home sweeter than was the sight of the Fort to us. We arrived at 5 o'clock in the morning; the sun was shining brightly, and had been doing so all night, the only observable difference between that and the day being that during the night the heat and glare were not so great. At 10 o'clock the Indians all came to Service, and were attentive and quiet. In the evening I preached to them again, and thus ended my first Sunday within the Aretie circle. Very sincerely do I thank God for the privilege given to me in being the first ‘messenger of the Churches’ to visit this ‘uttermost part of the earth’ and to plant the standard of the Cross here. God grant that it may be so planted that it shall never be taken down again until He shall come whose right it is to reign.”

The two following days were employed in instructing the Indians, who continued with him from morning to night. On the 18th, leaving his canoe and the two Indians who had brought him from Fort Simpson, he set out, accompanied by two guides, to *walk* over the Rocky Mountains; up and down they went over several ridges rising from 700 to 2,800 feet, and at last, by a sudden descent of 1,000 feet into the valley, he reached La Pierre's House, another of the Fur Company's forts. Here Mr. Kirkby spent another Sunday. He addressed the Indians in the morning and afternoon, and had an English Service in the evening with the family of the trader in charge of the place, and his two Orkney men. With tears in his eyes this officer said, “I never thought to see the day when a Minister of the Gospel would be at La Pierre's House.” Here our traveller remained till June 30th, instructing the Indians and making translations for their future use. He then embarked in the Company's boat on the Rat River, which makes its way through a rough country until it reaches the Porcupine River, a tributary of the Yukon. Mr. Kirkby thus describes his arrival at the Fort:

“July 6th, 1862—Early this morning we came to the portage, which is about two miles from the confluence of the Porcupine with the Yukon. It is a straight walk across to the Fort. Mr. Jones, the gentleman in charge of the boat, went that way, and I proposed to accompany him, but the Indians begged me to remain in the boat as they wished to take me themselves to the Fort. They also enjoined secrecy on Mr. Jones, that no one should know of my coming. In a short time we met the waters of the Yukon, a magnificent river studded with islands. We had to ascend the current to the Fort, which, though only two miles distant, took us as many hours to reach, the boats being heavily loaded. There were about 500 Indians present, all of whom were filled with astonishment and delight to see me in the boat. After shaking hands with them all, I went into the house for a season, thinking it best to allow the Indians who had been up with the boat an opportunity of first telling to their countrymen what they had heard and seen. It had been told me by the traders that it would not be safe to preach the whole law to the Indians here on account of their habits of infanticide, polygamy and shamanism. Moreover, they were said to be treacherous and blood-thirsty. It therefore became me to act with prudence, and I knew that the men of the boats would report favorably.

“After a few hours the Indians were assembled, and I went out to address them, telling them fully who I was and the object of my visit, and asked them whether they would place themselves under Christian instruction. All replied in the affirmative, and at once seated themselves on the ground to hear what I had to say. With the aid of the boatmen a hymn was sung, and all for the first time knelt in prayer. It is not claimed that all knew the full import of the act, but it was a goodly sight to see that whole band of Indians bending their knees before God and trying to lisp the name of JESUS.

“At the close of the Service the principal chief, a bold, energetic man, made a vigorous speech, and others followed. The purport of each was the same. They were glad I had come to visit them; they would be guided by my words, and would request their followers to do the same. Thus the glorious light of the Gospel of CHRIST which first dawned on the land a hundred years ago, when the Moravians established their first Mission on the shores of Labrador, had penetrated to the furthest limits of the British dominions on this Continent.”

Fort Yukon is, however, no longer within the English boundary line. In 1869 the United States Government laid claim to the Fort in virtue of the treaty by which Russia ceded all the forts in the territory to America. Fort Yukon in lat.  $66^{\circ} 33'$  north and long.  $143^{\circ} 44' 10''$  is seventy-five miles west of the boundary line, and is therefore now included in the province of Alaska.

The distance of Fort Yukon from Manitoba is about 3,500 miles. It is, however, easier of access from the western side of the Rocky Mountains, and it would be comparatively easy to evangelize the tribes from that point, provided a adequate staff of Missionaries, qualified for the work, could be sent forth.

Mr. Kirkby passed two summers at Fort Yukon, and during that time had the great joy of seeing much good accomplished. The Gospel had been faithfully preached to the people, and had its legitimate effects upon them. Shamanism was publicly renounced by the great high-priest of the art. Polygamy ceased among all who were baptized into the Church, and three of the most intelligent young men were appointed as Christian leaders among their countrymen. Of course there was much yet to be accomplished. Habits of years are not usually overcome in a day, and so at the close of his second summer among them Mr. Kirkby could not resist the earnest pleadings of his young converts to visit them again the following year. He longed to teach them yet any necessary things, and things that *accompany* salvation; but God had provided for them in a way of which, at that time, neither they nor their teacher knew anything.

A month after this, reaching his home, wet with rain and late at night, Mr. Kirkby heard with deep joy that a brother Missionary had been sent by the Bishop to aid him in the work. It had been arranged for Mr. McDonald to occupy Fort Liard, the next trading post, and about 200 miles from Fort Simpson, “that,” to use the Bishop’s words to Mr. Kirkby, “you may be near each other and strengthen each other’s hands!” But much as he would have enjoyed this, he was too mindful of his converts at the Yukon to keep Mr. McDonald so near to him, and so proposed his going at once to Alaska



to take charge of the work there. Into this proposal Mr. McDonald entered with all the zeal of a true Missionary, and instead of going to the easier post at Fort Liard, for which he had been sent, set off on his longer journey to the Yukon. He encountered a severe snow-storm in crossing the mountains, and met with much hardship from cold and hunger on the route, but reached his destination towards the end of October, 1863. The Indians gave him a hearty welcome, and he at once commenced the study of their language, feeling that to be his first duty. But this was no easy task, as the language is complicated in its construction and difficult in its pronunciation. But Mr. McDonald was equal to the task. He already knew the Cree and Salteaux tongues, and had had some experience among these tribes. The language acquired, his work was comparatively easy, and in addition to his duties at the Fort he went amongst the Indians in the surrounding country, preaching and teaching as he found opportunity. In this way the tribes down the river as far as Fort St. Michael on Norton Sound were visited, and the Gospel preached to them. A leading chief who had shown much kindness to Mr. Kirkby was most active in helping Mr. McDonald in his work. This chief died towards the close of 1866, "exhorting his people to become Christians indeed, that they might follow him to that blessed place whither he, through the SAVIOUR'S grace, felt sure he was going."

Mr. McDonald's health is now broken, and he is obliged to leave his work for a season, and it is feared forever. For nearly twenty years he has been faithful in his labors there, traversing the country from one end to the other, and carrying the Gospel to many tribes hitherto strangers to its joyful sound. It is surely a hopeful sign that nearly all listened to his teaching with attention, and to many the Holy Spirit so blessed the word spoken to their souls, as to lead them to forsake their heathen customs, and to seek admission into the Christian Church. In one tribe there is scarcely an unbaptized person left.

In his active, self-denying labors Mr. McDonald had been cheered and sustained by the Rev. W. C. Bompas, who in 1865 joined the Rev. W. W. Kirkby in the Mackenzie River Mission. After a few years of active labor there, he went to assist Mr. McDonald in carrying on his itinerating work in the Yukon district. For this he possessed unusual qualifications. He had deep piety, unbounded self-denial, and a great aptitude in acquiring languages. The work thus grew and prospered, and in 1874 Mr. Bompas returned to England, where on May 3d he was consecrated to the Bishopric of Athabasca, and returned that same year to his new field of labor. This took him from the Yukon, except to make visitations, hold confirmations, etc.

Thus was Mr. McDonald again left alone with his unequal task until 1882, when his health gave way, and in September of that year he writes to his friend of former days, Archdeacon Kirkby, thus :

"I have done very little active work during the past year. I endeavored to keep up the Sunday Services, but lately have had to give up one of them on account of the exhaustion and suffering that followed. But I am thankful for being enabled to do something at the translations, and have now reached Rev. ii., and hope to complete the New Testament by March. A careful revis-

ion of the whole will then have to be made. Should my health improve I may pass next winter at Naklukayit. This would give me an opportunity of translating the Gospels into the dialect spoken by the Indians there."

Mr. McDonald has now left the district, and hopes to visit England to superintend the printing of the New Testament, Prayer Book and Hymnal in the Tukulth language. Portions of these have been in use for years, and it is hoped that Mr. McDonald will be spared to complete the translations. The Rev. Mr. Sim was added to the corps of workers in the fall of 1882 and settled at the Rampart House. Besides these Clergymen there are native Christian leaders who assisted in teaching. One of these in the spring of 1882 went on a Mission to the Nun-Kwitchin and Tsyck-Kwitchin, 250 miles up the Yukon above the Fort, where he found all the people anxious to learn, and left books with them. Over eighty offered themselves for Baptism, and it is hoped they will be received into the Church by Mr. Sim on his next visit.

There are over 1,600 members of the Church on the Yukon, besides those at Fort McPherson and La Pierre House. This is the result of Mr. McDonald's work at these stations. Mr. Sim is now in charge of this Mission with his band of native leaders, and visited by the Bishop of Athabasca about every other year.

Here, then, in as small a compass as possible is the field, its past history and its present condition; a few Greek Priests, whose congregations are decreasing by removals and will eventually die out; eight or ten Presbyterians, men and women, who confine their labors to Sitka and Fort Wrangel, and have enough to do there; and one Clergyman of the Church of England on a river 2,500 miles long, whose banks from end to end are his parish; 11,000 members of the Greek Church, 700 or 800 Presbyterians and between 2,000 and 3,000 Church of England folk familiar with her Services and loving her ritual; and at the very least calculation 5,500 natives that might be reached and cared for, and *should* be cared for, by our Church. No Church has the claim upon the Indians there that the Church of England has, but she ought not to be asked to do work that belongs to us. If a Bishop and four Clergymen, with at least \$12,000 per annum, could be secured for Alaska, and these men could get into the field and take possession before *whiskey* settles there and the people are demoralized by it, there might be a work done among these Indians equal to that in the Fiji Islands, and in as short a time. Here is a chance to show the people of America that the Church does know how to deal with the Indian question. There will be a clear field and no favor for several years to come. A fund of \$15,000, appropriated by Congress in 1878 for educational purposes, but never called for, might be claimed by any party proving to Congress by their works that they meant to educate the people. A government of some sort, military perhaps, will soon be established. Prospectors after everything valuable will overrun the country as soon as it is safe and profitable to do so. The denominations are gradually waking up to the fact that here is a Missionary prize package for the first one that shall open it. The Church of England is ready and anxious to make over her work entire to us. Let the House of Bishops, the General Convention and the whole Church look into



this matter, and for once determine to be first in the field with proper equipment. There will be no trouble about the men or the money, and even though the new Bishop should have "no Cathedral, no staff of Clergy and no endowment," he could have a good support, a steam yaeht and a dozen dog teams, and with these, if he were the right man in *body* as well as in spirit, he could convert that world.

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Acknowledgments are due to Rev. Dr. Chas. R. Hale, and also to works of Dall and the Rev. Sheldon Jackson, D.D., in furnishing material and suggestions for these articles; also to Rev. Sheldon Jackson, D.D., for map accompanying this sketch.





# THE SPIRIT OF MISSIONS.

VOL. LXI.

JUNE, 1896.

NO. 6.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MAY 12TH, 1896.

—Letters were at hand from ten of the Bishops and two laymen with regard to Domestic missionary work, and necessary action was taken. Letters were also submitted from Bishop Rowe and from several of the missionaries in the Yukon district of Alaska. The Bishop was leaving Juneau on April 21st for the north-western part of his jurisdiction, and expected to be out of reach of correspondence for several months. Dr. Campbell is to be ordained Deacon by the Bishop of Olympia, and plans to reach his station, Douglas island, in June. The dates from the Yukon are to the middle of December. Dr. Mary V. Glenton regretfully presented her resignation in consequence of failing health, which was accepted by the Board. It was stated that Dr. John B. Driggs, who had been on vacation, was *en route* for his station, Point Hope, Alaska, expecting to sail from San Francisco about the first of June.

# THE SPIRIT OF MISSIONS.

VOL. LXII.

MAY, 1897.

NO. 5.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, APRIL 13TH, 1897.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), and Scarborough; the Rev. Drs. Hoffman, Applegate, and Brown, the Rev. Mr. Brewster, and the Rev. Dr. Christian; and Messrs. Low, King, Chauncey, Thomas, and Goodwin.

—A letter was presented from the Rev. J. L. Prevost, dated at St. James's Mission, Fort Adams, Alaska, November 16th, 1896, saying that when he left Anvik on the 29th of September all the missionaries were well. He was able to get the little steamboat "Northern Light" up to within eighty miles of St. James's Mission, where she was laid up for the winter. Mr. Prevost and his family were well. Miss Elizabeth M. Deane was appointed, agreeably to the wish of Bishop Rowe, as a missionary nurse for Circle City, Alaska. Miss Deane will soon be graduated from the New York Training-school for Deaconesses.

THE Rev. Octavius Parker, accompanied by Mrs. Parker and their children, and Mrs. McDowell, Mrs. Parker's companion, left San Francisco, under appointment of the Board of Managers, for St. Michael's, Alaska, May 11th, 1886, on board of the steamer "St. Paul," one of the steamers of the Alaska Commercial Company. After a voyage of eleven days they reached Ounalaska, a town of about fifty houses, and on the 24th of May went ashore and attended divine service in the Russian church. They learned there that the Russian Church was actively engaged in strengthening its missions in the territory.

At Ounalaska, Mr. Parker was detained until June 25th, for lack of means of transportation to his destination, and was obliged, with his household, to live in great discomfort. On the 25th of June they left Ounalaska for St. Michael's by steamer, *via* the Seal Islands, reaching that place at the end of the month, and finding that the only quarters in which they could be housed were two small rooms, made by dividing one room 12x15 feet. To this the Alaska Company afterward added a log kitchen.

On arriving at St. Michael's, Mr. Parker found that no quarters of any description could be obtained for Church or school purposes, and every effort made by him for founding a school was frustrated, and the Indians of the vicinity had evidently been prejudiced in advance against his mission.

On the 25th of September the earliest warning of the coming winter was felt; the mercury in the thermometer fell below the freezing point, and the first snow came. On October 27th, Norton Sound, on the shores of which St. Michael's is placed, was frozen over. The shortest day of the winter lasted from 10 A.M. to 3 P.M.

On the 18th of November, Mrs. McDowell became ill, and, growing gradually worse, on the 10th of December (her birthday) to the great distress of Mr. and Mrs. Parker, breathed her last.

On April 1st, Mr. Parker made an unsuccessful attempt to arrange for a trip to Anvik, a town in the interior, about five days' journey from St. Michael's, where he had learned that there was a favorable opening for a school among the Indians. On the 14th of April he had the satisfaction of receiving a visit from ten sled-loads of Ingelects (Anvik men) who, without any suggestion from himself, asked him to visit Anvik. He accordingly made a contract with one of their number to take him to Anvik and bring him back to St. Michael's. The journey was immediately taken, the ground inspected and found favorable for work, and a comfortable house was selected and has been purchased since his visit for his occupation.

On the 25th of June, the Rev. John W. Chapman, who has been appointed by the Board to assist Mr. Parker in his work arrived at St. Michael's, on the steamer "St. Paul." It was then determined that Mrs. Parker should return, with their children

# Protestant Episcopal Church SPIRIT OF MISSIONS.

## BOARD OF MANAGERS.

APRIL, 1885.

### A PROPOSED NEW WORK.

AT the meeting of the Board of Managers in December last, the Secretary for Domestic Missions presented and read several letters which he had received concerning the opening for missionary work in the Territory of Alaska. After some consideration the whole subject was referred to the Domestic Committee with the request that they should take action upon it. Accordingly at the following meeting of the Domestic Committee the letters previously read, together with much interesting information which the Secretary had gathered in the meantime in regard to the condition of the country and the advisability of entering upon missionary operations there, were carefully considered. It was then determined as a preliminary step to instruct the Secretary to write to the Missionary Bishop of Washington Territory, as being the nearest Bishop of the Church, requesting him to visit Alaska for the purpose of ascertaining on the spot what opening there may be for our Missionaries there, and what especial portions of the field it would be desirable for us to occupy. In accordance with these instructions the Secretary made such request of Bishop Paddock, at the same time calling his attention particularly to the two points, Unalaska and the country lying about the head waters of the Yukon River. Bishop Paddock has replied to the Secretary signifying that he is constrained to ask to be excused from this especial service. He had previously visited Sitka, at the request of the then Presiding Bishop, and made a statement in regard to the condition of that portion of the Territory; this statement is contained in his second annual (published) Report. Unalaska is a thousand miles to the west of Sitka and can only be reached by steamer from San Francisco, while the head waters of the Yukon are fifteen hundred miles in the opposite direction, and a visit thither would involve great cost of time, since the steamboat makes only an annual trip.

It is somewhat difficult for us to realize that this recently acquired territory includes an area equal to that portion of the United States east of the Mississippi and north of the northern boundary of Alabama, Georgia, etc., while the distance from Portland, Oregon, to the extremity of the Aleutian Islands is fully as great as from that city to Eastport, Maine. There are no roads and the means of conveyance are very limited. It is, however, intimated that one of the members of the Board is contemplating a trip thither this summer, during which he will make such investigation as is practicable, and in the meantime the Secretary of the Domestic Committee is empowered to correspond with some other Bishop with a view to having an Episcopal visitation made as soon as possible.



# SPIRIT OF MISSIONS.

VOL. LI.

MARCH, 1886.

No. 3.

## BOARD OF MANAGERS.

The Bishops are Members, *ex-officio*.

THE FOLLOWING ARE ELECTED MEMBERS:

Rev. H. Dyer, D.D.  
Rev.  
Rev. E. A. Hoffman, D.D.  
Rev. William N. McVickar, D.D.  
Rev. J. Livingston Reese, D.D.  
Rev. J. H. Eccleston, D.D.  
Rev. Thomas F. Davies, D.D.  
Rev. James Saul, D.D.  
Rev. George Williamson Smith, S.T.D.  
Rev. Henry Y. Satterlee, D.D.  
Rev. Jacob S. Shipman, D.D., D.C.L.  
Rev.  
Rev. Cornelius E. Swope, D.D.  
Rev. Charles H. Hall, D.D.  
Rev. William R. Hurdington, D.D.

Mr.  
Mr.  
Mr. Lemuel Coffin.  
Hon. Benjamin Stark.  
Mr. Cornelius Vanderbilt.  
Mr. William G. Low.  
Hon. H. P. Baldwin.  
Mr. R. Fulton Cutting.  
Mr. Joseph W. Fuller.  
Hon. John A. King.  
Mr.  
Mr. Julien T. Davies.  
Mr. John H. Shoenberger.  
Mr. Alfred Mills.  
Mr. W. Bayard Cutting.

President, THE PRESIDING BISHOP, *ex-officio*.  
Vice-President, HON. BENJAMIN STARK, of Conn.

REV. WM. S. LANGFORD, D.D., General Secretary,  
REV. JOSHUA KIMBER, Associate Secretary,

MR. JAMES M. BROWN, Treasurer,  
MR. E. WALTER ROBERTS, Assistant Treasurer,

22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 9TH, 1886.

— THE meeting of the Board was noteworthy for the large number of its members in attendance. Among those present were Bishops Tuttle, Spalding, Scarborough, Burgess, Peterkin and Seymour.

— The Board directed the General Secretary to execute on behalf of this Society a contract with the United States Government looking to the establishment of a school on the Upper Yukon river, in Alaska. By the terms of this contract the United States Government, through the Bureau of Education, proposes to furnish books, stationery and school appliances as may be required, and to pay the sum of \$1,500 per annum toward the support of the school, and this Society agrees to provide a teacher, who shall be a married man and accompanied by his wife, to instruct children of the natives in the ordinary branches of an English education, and to teach to the girls sewing and housekeeping, and to the boys the knowledge necessary to prepare them for industrial and mechanical pursuits.

# SPIRIT OF MISSIONS.

VOL. LI.

APRIL, 1886.

No. 4.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MARCH 9TH, 1886.

— THE Hon. Benjamin Stark, Vice-President, in the absence of the President, took the chair.

— The General Secretary reported the receipt of communications from the Church Missionary Society, of London, and Bishop Bompas, of Mackenzie River, bearing upon the question of this Board engaging in missionary work in Alaska. These letters expressed a great interest in the Society's proposed work and a desire to aid it in any practicable way.

and the body of Mrs. McDowell, to San Francisco, which she did by the same steamer, and that Messrs. Parker and Chapman should proceed to take up work at Anvik at once.

In a letter from Anvik, where they arrived in safety after ten days' journey, dated July 27th, and the last letter received by the Board, Mr. Parker reports that they found their house commodious and were favorably impressed by the station as a place for their work, which they expected to begin immediately.

## *Spirit of Missions* March 1887. AN OPENING FOR A

THE Rev. Octavius Parker, the missionary of this Society at St. Michael's, Alaska, writes to the Mission Rooms, under date of August 31st, 1886, having a special opportunity to forward his letter by the U. S. Revenue Cutter "Bear." In his letter, Mr. Parker encloses another, written to the Board at his request by the Rev. T. H. made a visitation of the Yukon river from Fort Yukon to St. Michael's. At Neuklakeyet I found the field white for the harvest, and I have reason to believe that the people with a very little assistance would build some kind of a house for a missionary if one were sent among them. At the other points I visited, I found both a willingness and desire to learn, but no facilities for carrying on the work. The peculiarities of this field make it very necessary that the missionary should have a mission house belonging to the Church or department, of which he shall have control, and his supplies in some way be forwarded year by year. It would seem to Canham, a missionary and teacher of the Church Missionary Society of England at Peel river, North-west Territories, Canada, and giving information of the opportunities for missionary work on the Yukon river, above our own mission. In that letter Mr. Canham says: "At the request of Bishop Bompas, of the Diocese of Mackenzie, I have me from my four years' experience among the Indians of Peel river (where the work is of the same character as here) that great success could be attained if the children could be housed away from their parents and taught industrial pursuits. A boarding-school would be my idea. Perhaps a saw-mill and a fish-cannery could be carried on with great advantage to the boys—I do not say with a profit at present—while the girls might be taught the duties of housekeeping. Nothing in this field can be accomplished by spasmodic effort. The missionary must come to stay, and must be afforded the facilities to carry on his work."

## *Spirit of Missions* Jan 1888. NEWS OF THE

PRIVATE letters have been received by the relations of the Rev. John W. Chapman, containing the latest intelligence from the Alaska mission, from which we are permitted to take the following:

"THE YUKON RIVER, August 1st, 1887.

"I have been at Anvik for ten days, and have just left Mr. Parker there, quite nicely



settled, while I am going down to St. Michael's again by the steamer to look after the remainder of our goods which we were not able to take up the first time, and to get a few more supplies. By Mr. Parker's energy and perseverance everything is made ready for beginning school work, and I presume that to-day he has begun to teach the Indian children the alphabet. He has an Indian in the house with him, a man who acted as his guide last winter. He came in to see us; we asked him to stay that night and he seemed to wish to stay on. He has the reputation of being honest and industrious, and was always handy about the house and on the lookout for something that needed to be done, so Mr. Parker engaged him to stay until our return. I took an especial fancy to him because when I was buying fish from some of the Indians one day he would not let them offer me the bad ones. He gave us some Ingalik words, enough to show me that some of their sounds are unlike those of any language I ever heard before. One sound at the end of some words is like a sneeze. I am quite charmed with the location at Anvik.

"It does look as though the upper country would be opened up by the mining. Reports keep coming that at certain points all the gravel bars yield good profits, and that the country is filling up with miners. They say, however, that food is scarce, and some who started in with insufficient supplies are starved out and are coming down the river. This was the case last year. Plenty of men went in with little means of withstanding the winter, crowding in to be first in the field, and were compelled to leave in the fall. I cannot help contrasting our methods with their hasty way of going in.

"We are provided with stoves, which are said here to be much superior to open fireplaces, and with the most convenient tools and whatever humanly speaking can insure comfort, and whatever time has been consumed in preparation is more than made up by the ease with which we are now working. Our arrangements for teaching and housework this winter have been settled as follows: Mr. Parker teaches three hours a day and gets supper; I teach two hours, from 10 to 11 A.M. and 2 to 3 P.M., and get breakfast and dinner. On Saturdays Mr. Parker takes the baking and I the washing and ironing. We are living well. The native women do our sewing neatly and make our fur garments and our boots of deer-skin with soles of the thick skin of the seal. The natives are not altogether untaught in Christianity, though to most of them I think it is more a name than a principle. Soon after we moved in they brought us skins to sell to us; but we made them understand that we were not traders, but had come to tell them of Jesus Christ, and pointed to the cross which we had on the table. The room was full of Indians, and the spokesman said, with a lighting up of his face, 'I sabe; Indians sabe,' i.e. 'understand.'

"These natives dress for the most part

# SPIRIT OF MISSIONS.

VOL. LI.

MAY, 1886.

No. 5.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

AT ITS MEETING, TUESDAY, APRIL 13TH, 1886.

— THE business of the Board at this meeting was concerned principally with matters of routine, and there is little of general interest to be reported.

— The Board reaffirmed the appointment of Mr. David Kirkby, a son of the Rev. Dr. W. W. Kirkby, as a missionary to Alaska, to be associated with the Rev. Octavius Parker, appointed in March, and to sail this month from San Francisco for St. Michael, on the coast of Alaska, where he will establish a mission. Mr. Kirkby is now working under Bishop Bompas on the Mackenzie river.

# SPIRIT OF MISSIONS.

VOL. LI.

JUNE, 1886.

No. 6.

A LETTER from the Rev. Octavius Parker, dated at San Francisco, May 10th, announced that he expected to sail the next day, on the steamer "St. Paul," with his wife and three children, for St. Michael's, Alaska, where he will establish a mission of this Board for the Yukon river district.

## BRIEF MENTION.

INFORMATION has been received of the safe arrival of the Rev. Octavius Parker and his family at St. Michael's, Alaska, on Tuesday, June 29th last.

# SPIRIT OF MISSIONS.

VOL. LII.

APRIL, 1887.

No. 4.

— The Rev. John W. Chapman, of the Diocese of New York, was appointed a missionary to Alaska. Mr. Chapman expects to sail from San Francisco in the month of May.

# SPIRIT OF MISSIONS.

VOL. LII.

MAY, 1887.

No. 5.

— Communications were received from the Rev. Thomas Drumm, M.D., accepting his appointment as Emigrant Chaplain to the Port of New York; from the Rev. W. B. Gordon, accepting his appointment for one year to go to Mexico to carry out the duties imposed by the resolutions of the Board of Missions; and from the Rev. John W. Chapman, accepting his appointment as missionary to Alaska.



# SPIRIT OF MISSIONS.

VOL. LII.

JUNE, 1887.

No. 6.

*Alaska.*—The Rev. John Wright Chapman, lately appointed a missionary to Alaska, was ordained to the Priesthood in St. Stephen's Church, Middlebury, Vermont, on Friday, April 22d, by Bishop Bissell, acting on the request of the Bishop of New York, with which diocese Mr. Chapman is canonically connected. Mr. Chapman was baptized and confirmed in St. Stephen's, Middlebury, and desired to be ordained in the church of his childhood. He was presented by the rector of the parish, the Rev. A. E. Carpenter. The sermon was delivered by the Rev. J. Isham Bliss, of Burlington.

Mr. Chapman sailed from San Francisco

for St. Michael's, Alaska, in the steamship "St. Paul," on the 14th of May.

*Minnesota.*—The Rev. Henry Langlois, missionary of this Society at Basswood Grove and other points, entered into rest on Thursday before Easter, April 7th last. Mr. Langlois' decease occurred at his late residence in Minneapolis.

*New Mexico and Arizona.*—The Rev. T. W. Haskins has been obliged on account of ailments to leave his work at Tombstone, Arizona, and go to Los Angeles, California, for treatment. He will engage in Church work at Los Angeles; so that an active missionary will merely change his field of labor.

# SPIRIT OF MISSIONS.

VOL. LII.

AUGUST, 1887.

No. 8.

## ALASKA.

WE have received letters too late for publication in this number, from the Rev. Octavius Parker, dated at St. Michael's, Alaska, June 26th, and from the Rev. John W. Chapman, dated Onalaska, June 20th, and at St. Michael's, June 26th. These letters will be given in the September number. We have only time to say that Mr. Chapman had a successful voyage, and was warmly welcomed by Mr. Parker as a companion in his labors. Mrs. Parker was to return to this country,

with her children, by the steamer "St. Paul," bringing with her also the body of a lady companion (Mrs. McDowell) who went with her and died in Alaska. The closing words of Mr. Chapman's letter are the following: "We are looking for a comfortable settlement at Anvik, which is said to have great advantages in the way of natural food supply, wood, etc., and to offer the best advantages for the prosecution of our work."

# SPIRIT OF MISSIONS.

VOL. LII.

SEPTEMBER, 1887.

No. 9.

## NEWS FROM ALASKA.

THE arrival of the Rev. John W. Chapman at St. Michael's on the 26th of June, and his cordial welcome by the Rev. Octavius Parker were announced last month. Mr. Chapman writes that at Onalaska, on the way to St. Michael's, he met the arch-priest of the Russian Church, who had been making a visitation of its missions, and had an agreeable interview with him. He said that it was not the policy of the Russian Church to extend their missions at present, but to strengthen those already established. It has but two stations on the Yukon river. The Roman Catholics have sent a Bishop and missionaries up the river. Some hundreds

of miners are locating themselves on the upper Yukon. Mr. Chapman and Mr. Parker agree in thinking that our own mission should be strengthened as soon as possible.

In a letter of June 26th, from St. Michael's, Mr. Chapman alludes to the death of the Roman Catholic Bishop, news of which has been published in this country, who was shot by one of his missionaries believed to be insane.

Mr. Chapman and Mr. Parker expected to establish themselves in work at Anvik, which is said to have great advantages for its prosecution, and a good supply of natural food, etc.

either in skins, or in garments made of heavy cotton drill or ticking. The children are often miserably clothed in rags of skins that hardly hide their bodies, yet I have several times seen instances of instinctive delicacy. One such, rather remarkable for an Indian, was the withdrawing to an outer vestibule as meal-time came, in order not to be intrusive. They seem to like to sit around until we bid them good-by, or 'good-night' at any rate. Though sometimes an annoyance, this makes them accessible to us, and I cannot help regarding it as one of God's merciful provisions for helping along His work, just as some followed

for the loaves and fishes, but rose to something higher. We are establishing the principle that only those who work can expect to have food, and they seem to understand it."

"ST. MICHAEL'S, August 13th, 1887.

"I have been sketching a good deal, but not in color. The mosquitoes here are better bred than the Anvik ones, and allow one to sketch. The disappointed miners are beginning to come down the river. There are half-a-dozen in town now, and probably the steamers coming down later will bring others. They report that there are about 300 in the upper country. I have just completed my purchases. A trader is to be located at Anvik this winter, a Russian half-breed, the brother of the Priest at St. Michael's. I do not doubt our relations will be pleasant. Some of the traders will be our good friends. They certainly treat us with much consideration. I should say that there are not more than a dozen in this district, i.e., along the whole Yukon river. Their children should be educated, and I am thinking that a boarding-school ought to be started for them and for the natives—possibly two schools, one for boys and one for girls. A saw-mill in this country would support itself from the start, and I am thinking we ought to get one up within a couple of years if the mission gets adherents. At present all the sawed lumber made in the country is prepared by hand, and it is a scarce article. I would rather have a good mill here than a good mine.

"A pleasant thing occurred a day or two since. An Indian whom I had seen at Anvik, came down the river, and I saw and recognized him. A day or two afterwards as I was walking along he came to me and asked me in broken English, 'You back, Anvik?' i.e., whether I was going back. I said, 'Yes, I go back to Anvik;' and his face beamed as he said, 'All right, all right,' which is an expression they all use when they are satisfied. We have a plenty of daisies here now, and a great variety of flowers. Cranberries are beginning to ripen, and we shall probably have plenty brought to us at Anvik. They are preparing the boats to start up the river. This will probably be the last letter this year, unless possibly a boat comes down the river in time to get some account of our doings at Anvik down here before the 'Bear' gets here, which is hardly probable; so I bid you all good-by, and may God spare us all to hear from each other next year."



WE are indebted to one of our most distinguished clergymen for the following: "The verses below, which are evidently the breathings of a spirit both singularly poetical and spiritual, were given to a near relative by the Rev. J. W. Chapman, on the eve of his departure for his mission in Alaska. Although not intended for publication, but simply given as a personal memento, they will be gladly welcomed by the many readers of THE SPIRIT OF MISSIONS, who were interested in the cheery letters of Mr. Chapman, which were printed in the October number."

Lo, Thy sons beset Thee, Lord,  
Poor, we wait upon Thy word:  
And Thou sayest, Give.  
Stretch we out our empty hands,  
Yet a gift Thy love demands.  
Can Thy dead men live?

Ah, Thou too, dear Lord, wast poor;  
This way Thou didst go before:  
Wore the thorny crown;  
From Thy head, and hands, and side,  
And Thy feet, O Crucified!  
Flowed our riches down.

Gladly, then, we give to Thee  
Portion of our poverty,  
Thou wilt do the rest!  
By Thine alchemy divine  
Water is transformed to wine!  
Do we Thy behest.

WE published last month the substance of communications received from the Rev. Messrs. Octavius Parker and John W. Chapman regarding the last year's work at Anvik. Mr. Chapman in one of his letters writes pleasantly of personal matters, as follows: "It was a great thing to have the house, and we cannot see how it would have been possible to do the work which we have done without it, as otherwise the most valuable year which we conceive that the mission is likely to see must have been lost in building. Nor was it a small thing to feel that we had an independent position when meeting the opposition which we had to encounter. Our facilities for getting into shape are now, of course, much increased on account of our better acquaintance with the people and the language, and I trust and pray that a few years may find the mission provided with the needed buildings. My personal enjoyment of the year's experience has been great. For the first time in many years I have had all

the country that I craved, and there is a delicious sense of novelty in living where land is freer than fresh air is in New York."

Mr. Chapman's canonical residence as a Presbyter is in the Diocese of New York, and he wrote to his Bishop by the same mail which brought his letters to the Board. Bishop Potter kindly permits us to make the following interesting extracts from the letter. Under date of Anvik, May 14th,

PROCEEDINGS OF THE MISSIONARY COUNCIL.

THE Missionary Council as constituted by the last General Convention, met in St. James' Church, Philadelphia, on Tuesday and Wednesday, October 25th and 26th.

The Council was opened at half-past ten on Tuesday morning with an administration of the Holy Communion by Bishop Williams, Presiding Bishop, assisted by Bishop Whitaker, of Pennsylvania, and Bishop Bedell, of Ohio; Bishop Tuttle, of Missouri, delivering the sermon, from Romans x., 1.

Upon the conclusion of the service the Presiding Bishop took the chair, and the roll was called by the General Secretary of the Board of Managers. The Rev. Dr. Henry Anstice, rector of St. Luke's Church, Rochester, was then elected Secretary, after which a recess was taken until two o'clock in the afternoon.

On motion of Bishop Whipple the following resolution was adopted:

*Resolved*, That the Missionary Council does hereby request the House of Bishops to create the Territory of Alaska into a missionary jurisdiction, and that they nominate a Missionary Bishop for such jurisdiction.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, NOVEMBER 9TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), and Searborough; the Rev. Drs. Hoffman, MeViekar, Reese, Davies, Shipman, Swope, Hall and Huntington; and Messrs. Coffin, Stark, Fuller, King, Shoenberger, Mills, Cutting and Whitlock. Of the members *ex-officio* the Right Rev. Drs. Brown, Seymour and Gilbert were present.

— The General Secretary laid upon the table the report of the Board of Managers to the first meeting of the Missionary Council; the annual reports of the Board upon Domestic and upon Foreign Missions, with accompanying documents; the original copy of the proceedings of the Missionary Council; and the annual report of the Commission on Work among the Colored People.

— A communication was also submitted and read from the Secretary of the House of Bishops, announcing the establishment, at a special session, held in Philadelphia, October 27th and 28th last, of the Territory of Alaska as a Missionary Jurisdiction, and the election of the Rev. Abiel Leonard, rector of Trinity Church, Atchison, Kansas, and the Rev. James S. Johnston, rector of Trinity Church, Mobile, Alabama, as Missionary Bishops respectively of the jurisdictions of Nevada and Utah, and Western Texas.

OUR MISSIONARIES IN ALASKA.

It seems very strange that any portion of the territory of the United States should be more difficult to communicate with than our most distant Foreign mission. Yet so it is. Our missionaries in Alaska have just been heard from after an interval of nearly a year, and the communication from them which may be found on another page will be read with great interest.

Their isolation, and the consequent self-sacrifice, will be better appreciated when the closing words of the correspondence from which we have taken the account of their labors are read. Mr. Parker writes in the latter part of June from Anvik:

In a few days we shall board our boat, and make our way down the Yukon and across Norton sound to St. Michael's. There we shall meet or wait for the annual mail steamer, get and briefly answer our mail, receive and pack in our boat our year's supply



from San Francisco, and then hasten back to our post. The round trip occupies over a month, during which we cook, eat and sleep on our boat.

28 These missionaries are engaged in heroic work and well deserve the prayers and the support of the Church.

# SPIRIT OF MISSIONS.

VOL. LIII.

OCTOBER, 1888.

No. 10.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, SEPTEMBER 12TH, 1888.

—The letters from the missionaries in Alaska, an abstract of which appeared in the last number of this magazine, were submitted and referred to a committee for the consideration of the requests therein contained.

## NEWS FROM THE YUKON RIVER, ALASKA. 1887

THE following intelligence concerning the Alaska Mission of the Protestant Episcopal Church, U.S.A., is conveyed in letters from the Rev. John W. Chapman, who is labouring with the Rev. O. Parker at Anvik, on the Yukon River. The Mission was commenced in the latter half of last year, Mr. Parker and Mr. Chapman having reached Anvik in July, so that it is too early yet to look for results. The prospect is, however, favourable. In the letters referred to, which have been published in the *Spirit of Missions*, Mr. Chapman writes thus of the work, dating his first from the Yukon River, August 1, 1887.—

We are living well. The native women do our sewing neatly and make our fur garments and our boots of deer-skin, with soles of the thick skin of the seal. The natives are not altogether untaught in Christianity, though to some of them I think it is more a name than a principle. Soon after we moved in, they brought skins to sell to us; but we made them understand that we were not traders, but had come to tell them of Jesus Christ. The room was full of Indians, and the spokesman said, with a lighting up of his face, 'I sabe; Indians sabe,' i.e., 'understand.'

"These natives dress for the most part either in skins, or in garments made of heavy cotton drill or ticking. The children are often miserably clothed in rags of skins that hardly hide their bodies; yet I have several times seen instances of instinctive delicacy. One such—rather remarkable for an Indian—was the withdrawing to an outer vestibule as meal-time came, in order not to be intrusive. They seem to like to sit around until we bid them 'good-bye,' or 'good-night' at any rate. Though sometimes an annoyance, this makes them accessible to us, and I cannot help regarding it as one of God's merciful provisions for helping along His work, just as some followed for the loaves and fishes, but rose to something higher. We are establishing the principle that only those who work can expect to have food, and they seem to understand it."

The second letter is dated from St. Michael, a trading post on the shores of Norton Sound, August 13th, 1887, and states:—

"I have been sketching a good deal, but not in colour. The mosquitoes here are better bred than the Anvik ones, and allow one to sketch. A trader is to be located at Anvik this winter, a Russian half-breed, the brother of the priest at St. Michael's. I do not doubt our relations will be pleasant. Some of the traders will be our good friends. They certainly treat us with much consideration. I should say that there are not more than a dozen in this district, i.e., along the whole Yukon river. Their children should be educated, and I am thinking

Mr. Chapman writes: "I am happy and thank God to be able to write you of a good deal of success during the past year. . . . We have just closed our school of the year past, having had an average daily attendance of over eight pupils since the 1st of August, 1887. Fifty names have figured on our rolls. We had to accept the inevitable trials of irregular attendance and all such things as aborigines know how to do unconsciously to exasperate anyone who undertakes such work among them; but Mr. Parker, who is my senior in the mission, is English-born, and his ideas of discipline have triumphed. The body of the school is dead, because of the darkness of the past; but the spirit is life, and reigns. . . .

"The children are very bright. At least four have overcome the main difficulties of learning to read and write, and can write in a legible and even neat hand entire sentences from memory. We have confined them to a limited amount of ground in order that they might learn the more thoroughly; but even with this in view, two boys have completed the 'First Reader'. . . . I must mention the delight the children took in their slates, and especially in pencils and paper. White paper is so rare a treasure with them that every piece has its commercial value in bits of dried fish, pieces of bread, and the like. . . .

"With their elders our relations have been not unpleasant. They have in several instances assisted us in the most marked manner in keeping the children's *natse* (noses) down to the educational *k'woutz*, and in other ways they have shown their appreciation of our efforts for the children. Personally, I have had the experience of a genuine 'big talk' with them—a preliminary step to building near the village of Anvik. It turned out satisfactorily, and we are now gathering logs, and have three men at work upon our first building. These men are industrious, working faithfully from seven A.M. until six P.M., according to our instruction, and they show much ingenuity and quickly take to new ideas. There are few tools among them at present; but we hope to teach the boys handicraft and put them in the way of obtaining tools, and we look for excellent mechanics among them soon.

"An incident which occurred to-day will show what we may expect. A man brought me his gun, and showed me a nipple which he had filed out of a solid piece of steel and had by some means provided with a thread, so that it screwed into the gun-barrel, and he asked me for a darning-needle with which to make a drill to bore out the nipple. This man is also quite a good carpenter, and he will go to work for us to-morrow.

"I may say that one of those whom we already have is said to be the 'medicine' man of the village. Whether this is true I do not know; but he is an excellent man in every way, industrious and sensible, kind and fatherly with his children and with excellent authority over them, and best of all, he has shown such decided evidences of being governed by good moral principles that we have been quite comforted in deal-



ing with him. Both Mr. Parker and myself are pretty enthusiastic about the people."

The Rev. Dr. Arthur C. Kimber, of St. Augustine's Chapel, New York city, also kindly permits us to make the following extracts from a letter received by him from Mr. Chapman, in which many interesting facts are given regarding the conditions under which our missionaries labor in Alaska. On the 13th of January last, Mr. Chapman wrote: "I must say that I have not met with half the discomfort that I looked for. The mosquitoes are about the only things that 'fill the bill' (their own) and they do it most effectually. The cold is not so intense as I looked to find it. So far, 48.5° is the lowest recorded this winter, and that but once. For more than a week past the thermometer has not recorded below zero. Possibly, I wrote you that I have government thermometers, maximum and minimum. We draw water through a hole in the ice, which the Indians have kept open without any great difficulty. Fish of good size (two feet long) are caught through the ice all winter, and grouse and rabbits are always to be had. Cranberries are plentiful, and keep excellent, when frozen. Our little log cabin is warm and comfortable; but we are crowded a good deal by having to store all our goods in it and use it as a school-house. The fur clothing of the country is a complete protection when one is out of doors."

After an interruption of his letter by a journey, Mr. Chapman continues February 21st: "Our boots are made of deer-skin, with soles of the skin of the seal, ingeniously turned up all around, and crimped at the heel and toe. It is done in a thoroughly workmanlike manner. Straw is put into the bottoms of these boots, which has to be taken out and dried every night. If the boots get wet they are turned inside out, and quickly dry before a fire, so that even when camping one can be comfortable in this particular."

"We have taken a firm hold upon the children [in the school] and have had a daily average of seven, although the village is a mile and a half distant. Sometimes they have come up with the temperature at fifteen and twenty degrees below zero. Give me

the phonetic system of teaching the children to read. We have four or five boys who are analyzing words for their sounds, and making difficult combinations with ease, and reading new words correctly in a manner that surprises me daily. One great advantage of this is that they not only learn a fine enunciation of English, but they also learn to give the separate sounds in their own language with scientific exactness, so that they are of the greatest assistance to us in learning their language."

#### HARDSHIPS AND ISOLATION.

REMARKING upon the privations and hardships endured by our missionaries in Alaska, as shown in recent letters, the *Churchman* says: "We direct attention to the extracts from the letters of a missionary in Alaska, printed in our present issue. These letters

that a boarding-school ought to be started for them and for the natives—possibly two schools, one for boys, and one for girls. A saw-mill in this country would support itself from the start, and I am thinking we ought to get one up within a couple of years, if the mission gets adherents. At present all the sawed lumber made in the country is prepared by hand, and it is a scarce article. I would rather have a good mill here than a good mine.

"A pleasant thing occurred a day or two since. An Indian whom I had seen at Anvik came down the river, and I saw and recognised him. A day or two afterwards, as I was walking along, he came to me, and asked me in broken English, 'You back, Anvik?' i.e., whether I was going back. I said, 'Yes, I go back to Anvik;' and his face beamed as he said, 'All right, all right,' which is an expression they all use when they are satisfied. We have plenty of daisies here now, and a great variety of flowers. Cranberries are beginning to ripen, and we shall probably have plenty brought to us at Anvik."

I have been at Anvik for ten days, and have just left Mr. Parker there, quite nicely settled, while I am going down to St. Michael's again by the steamer, to look after the remainder of our goods which we were not able to take up the first time, and to get a few more supplies. By Mr. Parker's energy and perseverance, everything is made ready for beginning school work, and I presume that to-day he has begun to teach the Indian children the alphabet. He has an Indian in the house with him—a man who acted as guide last winter. He came in to see us; we asked him to stay that night, and he seemed to wish to stay on. He has the reputation of being honest and industrious, and was always handy about the house, and on the look-out for something that needed to be done; so Mr. Parker engaged him to stay until our return. I took an especial fancy to him, because when I was buying fish from some of the Indians one day, he would not let them offer me the bad ones. He gave us some Ingalik words, enough to show me that some of their sounds are unlike those of any language I ever heard before. One sound at the end of some words is like a sneeze. I am quite charmed with the location at Anvik.

"We are provided with stoves, which are said here to be much superior to open fireplaces, and with the most convenient tools, and all, humanly speaking, that can insure comfort; and whatever time has been consumed in preparation is more than made up by the ease with which we are now working. Our arrangements for teaching and housework this winter have been settled as follows:—Mr. Parker teaches three hours a day, and gets supper; I teach two hours, from 10 to 11 a.m. and 2 to 3 p.m., and get breakfast and dinner. On Saturdays Mr. Parker takes the baking, and I the washing and ironing.

## SPIRIT OF MISSIONS.

OL. LIV.

JANUARY, A.D. 1889.

No. 1.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 11TH, 1888.

ratified he was willing to accept the election. Dr. Tatlock's letter conveyed the further information that the House of Bishops had postponed, until the meeting of the next General Convention, the question of the erection of the Territory of Arizona into a separate jurisdiction, and the question of electing a Bishop for Alaska; both of which questions were raised in the Missionary Council.

—The special committee on Alaska made further report, and upon their recommendation \$250 was appropriated for the purchase of a boat for the use of the missionaries on the Yukon river.

#### MEN WANTED.

THERE is immediate and pressing need of a married clergyman who is competent to undertake the peculiar work of a missionary in Alaska. The



30 Rev. Octavius Parker has resigned because the health of his wife did not permit her to remain in that climate. He will return next summer to rejoin his wife, who is in California. When he comes away the Rev. Mr. Chapman will be quite alone, and whoever is to join him must be ready to sail from San Francisco by the first of May.

We are very anxious to send up by the next opportunity a boat and a saw-mill for the use of the missionaries at Anvik, Alaska. Both of these seem to be very necessary. Contributions for the purpose are desired. About \$2,500 will be required.

## SPIRIT OF MISSIONS.

VOL. LIV.

MARCH, A.D. 1889.

No. 3.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 12TH, 1889.

— The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Niles, Scarborough, Starkey and Potter;

— The resignation of the Rev. Octavius Parker, of the Alaska mission, which was offered because of family reasons, was accepted, to take effect in June next.

VOL. LIV.

MAY, A.D. 1889.

No. 5.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, APRIL 9TH, 1889.

— The special committee on the Alaska mission reported that they had not been able to secure any reinforcements for the mission, although, acting with authority from the Board, they had made an appointment of a physician who had had ten years' experience in the practice of medicine, chiefly in the city of New York. An unexpected obstacle had prevented the acceptance of this appointment. The committee were hoping to send to the mission, by the steamer from San Francisco on May 10th, a steam saw-mill, and by a later opportunity a steam-launch.

VOL. LIV.

JUNE, A.D. 1889.

No. 6.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MAY 14TH, 1889.

— The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair) and Scarborough; the Rev. Drs. Reése, Eccleston, Satterlee, Huntington and Brown; and Messrs. Coffin, King, Mills, Chauncey and Marvin.

— Particulars were given of the sending of supplies to the Alaska mission, inclusive of a steam saw-mill worth about \$1,100 (without cost for freighting). The Board was informed that Colonel L. E. Knapp, the newly appointed Governor of Alaska, is an alumnus of the same college that the Rev. John W. Chapman was graduated from, and an intimate friend of his family. It is Gov. Knapp's purpose to promote the best interests of the government and of the people residing along the Yukon river. He contemplates efforts to promote facilities of communication with the distant portions of the territory.

VOL. LIV.

SEPTEMBER, A.D. 1889.

No. 9.

### NEWS FROM THE ALASKA MISSION.

It is with very great pleasure that we invite attention to the abstract, which we give in another place, of the tidings from our missionaries in Alaska. Shut out from all communication with the home Church as they have been for nearly

were not intended for publication, but they tell their story none the less directly on that account. They speak of a strange and difficult life, of many hardships, of isolation and loneliness. However, circumstances of this kind are such as a missionary is quite prepared to meet; he accepts them as his lot, just as a soldier accepts the discomforts of the bivouac, the fatigue of the march, the wounds and dangers of action. It would be a surprising thing if religion failed to give us examples of courage and endurance which even the annals of science are not destitute of. The Arctic circle is strewn with the bones of those whose only reward in case of success, would have been the gold medal of the Royal Geographical Society, and a brief newspaper notoriety. Australia and Africa have attracted to their exploration men who hazarded and sometimes lost their life in the attempt to add a few strokes to the details of a map, a few names to its localities, or to solve the mystery of a river's rise. At this moment the interest of the

civilized world is centred on the fate of the great 'white pasha,' who in obedience to the instincts of an exalted humanity, has plunged into the pathless realm of savage Africa. The Church would indeed be in a sad state of decadence, if she could not call out men just as brave and just as enduring as any we have alluded to. The apostolic suggestion must be ever present to our mind in relation to such a subject, 'Now they do it to obtain a corruptible crown, but we an incorruptible.'"

#### A LETTER FOR AUXILIARY HELPERS.

ON May 17th, the Rev. J. W. Chapman writes from the mission at Anvik: "As the season has advanced, the excessive heat and the high water have depopulated the city. The entire population have taken refuge upon the rise of land which begins in our front yard, as they do every year, and we are surrounded by tents and extemporized houses. A whole regiment of dogs seem to live mainly to make night hideous, and they sleep all day in order to get the necessary strength to carry out their plans. There is a limit, however, to their resources,—there is not a domesticated cat in the country!

"With regard to our own situation, Mr. Parker and I have grown thin, squeezing between boxes and barrels and the ends of tables, in order to get around in our little house. We have also exercised ourselves in learning how not to tread upon children. If Mr. Parker's family had been with us we should have been spared that trouble, for there would have been no use in attempting

to teach school; as it is, however, you will learn from our communications to the Board how gratifying our success has been in this respect. We hope to gain room also, by building, and we already have carpenters at work. We have found three or four men who work faithfully all day long, and they accomplish a good deal. The tools which the generosity of friends enabled me to buy have proved invaluable. They will enable us to keep all the men at work, whom we can at-



tend to this year. Indeed, almost everything which I brought with me has proved of the greatest service, but fortunately the surgical instruments have not been called into use. We have learned but little of the use of firearms either, though Mr. Parker and I have killed a brace of mad dogs apiece. Our books have been of the greatest comfort to us. We have observed some regularity in reading together, and have spent a great many evenings pleasantly in this way. Early candle light on our shortest day was at about half-past two P.M. One could read by daylight until three.

"The only English-speaking people whom we saw here were two Italian Jesuits and two boys under their charge, sons of one of the traders on the river, and some two months since, they all removed and went forty miles farther down the river. Under such circumstances the society of one of your own mind is of inestimable value, and I have thanked our Heavenly Father for this blessing. Mr. Parker's gifts for this kind of work have won my admiration. He gets things done in a wonderful manner, and his thoughtfulness and watchfulness over the people have put me to shame.

"Should I, under any circumstances, be left to carry on the work alone, which his presence has made it possible to start with such bright prospects, I must beg your prayers more than ever. I cannot tell you what a great support it has been to have the assurance of the prayers of so many during the year past, and how vivid the remembrance of their kindness has been. It has been my desire and intention to write to everyone who gave anything to the work, and I have already prepared a good many letters.

"Perhaps a brief sketch of an arctic year may not seem tiresome to you. The summer of last year was a pleasant one, without excessive heat, and yet without anything to indicate that the frozen layer, so much talked of, was within a foot or two of the surface of the ground. Grasses and herbs were growing luxuriantly in June, and there were many familiar plants. At St. Michael I saw the common daisies, buttercups and dandelions, with docks and willows similar to those at home. Edible berries, too, are plentiful, as I may have written you. Some of these are peculiar to the country, but at Anvik we get red and black currants, raspberries, blueberries and cranberries, and the latter keep excellently, frozen, all winter. At St. Michael I saw our common barn swallows, and here a fine raven has been with us all winter. Ducks and geese come in great numbers in May and remain until fall, and swans also fly in considerable numbers, but not so thickly here as farther down the river.

"The salmon runs from June to September, if I remember rightly. The mosquito plague begins at about this season, before the ice is fairly out of the rivers and while there is yet much snow in the woods and wherever there have been unusually deep drifts, and does not cease until the frosts of the latter part of August. Then come sev-

a year, and exposed to the inclemency of an arctic winter, it is more than gratifying to receive such good news of their welfare, and to know that they have continued their work with cheer and hopefulness. The retirement of the Rev. Octavius Parker after three years of brave pioneering, leaves the Rev. John W. Chapman there, the sole, but undaunted, representative of the Church, into whose mission of mercy he has carried the spirit of true heroism.

THE Rev. Octavius Parker, whose purpose to retire from the Alaska mission was announced by us some time since, arrived at San Francisco the last of July. He has been appointed a diocesan missionary by the Bishop of California, to be stationed at Selma in that diocese.

THE Rev. Messrs. Octavius Parker and John W. Chapman, in writing of their past year's work in far-off Alaska, say: "The knowledge of the efforts that have been put forth in our behalf, and in that of those to whom we minister, the deep and wide-spread sympathy shown by old and tried friends, and by many who have not up to this time been known to us, who have been moved to communicate with us, has touched and cheered us. It is much to say that nothing is wanting which could have been done on the part of the Church to encourage us; but even this high praise can be given, except in one particular—the dearth of men wholly consecrated to the work, and willing to spend their lives in this service if the Master so wills it. The contentment and enthusiasm of our brethren of the Church of England who are now working on the Yukon River and its tributaries, and the noble history of the past, with its bright examples of cheerful devotion, are in saddening contrast to the want of faith which sees only difficulty, and cannot stretch out beyond and lay hold on victory. We have faith to believe that God will remove this reproach for His Blessed Son's sake."

#### THE TRIENNIAL GENERAL MEETING.

THE Triennial General Meeting of the Woman's Auxiliary to the Board of Missions was held in New York City, Thursday, October 3d. 1889

It was preceded by the service of Holy Communion, at 9.30 A.M.

The Church of the Holy Communion was filled at that hour, and the Rev. Henry Mottet, rector of the parish, the Rev. W. S. Langford, D.D., Secretary, and the Rev. J. Kimber, Associate Secretary of the Board of Managers, were, with the Bishop of New York, in the chancel. The Bishop gave the address, and celebrated.

Announcement was made that, should the undesignated offerings amount to \$300, or over, the sum would be divided between the building of a church at Anvik and the outfit, travelling expenses and first year's salary of a missionary to Japan.

The Secretary then had the great pleasure of announcing that, during the intermission, a member of the Auxiliary present had offered to give the \$1,000 asked for the church in Alaska, thus leaving the whole of the undesignated offerings to be applied to the missionary for Japan. The Secretary also reported the result of the offering made at the morning session to have amounted to \$300.56, and stated that the close of the afternoon session would give still one more opportunity to increase this amount.

beside the thousand dollars given by one woman, for the church in Alaska.

There was therefore received:

For the Church at Anvik, . . . . .	\$1,104 70
For the new missionary to Japan, . . . . .	1,078 69
For Montana, . . . . .	5 00
For organ at Cape Mount, . . . . .	25
Total, . . . . .	\$2,188 64

VOL. LV.

APRIL, A.D. 1890.

No. 4.

#### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MARCH 11TH, 1890.

— THE following elected members were present: The Right Rev. Drs.



Doane (Vice-President, in the chair), Lyman, Scarborough, Potter and Rulison; the Rev. Drs. Hoffman, Reese, Satterlee, Huntington, Brown and Greer; and Messrs. Stark, Vanderbilt, Low, King, Mills, Whitlock, Chauncey, Brown and Marvin.

— Communications were submitted from the United States General Agent of Education in Alaska with reference to the establishment by the Board at an early day of a missionary school at Point Hope, on Behring Strait. The Board confirmed the selection of the station and made arrangements to enter into an engagement with the government to open the school.

VOL. LV.

MAY, A.D. 1890.

No. 5.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, APRIL 8TH, 1890.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Scarborough, Potter and Rulison; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Smith, Shipman, Huntington, Nichols and Greer; and Messrs. Stark, Vanderbilt, Low, Baldwin, King, Mills and Brown.

— The Committee on Alaska reported at length. Upon their nomination Mr. Marcus O. Cherry was appointed to assist the Rev. Mr. Chapman at Anvik, for which point he will sail from San Francisco early in May. Three thousand dollars were appropriated for a portable house to be set up at the new mission station at Port Hope, Alaska. Resolutions were adopted earnestly requesting the House of Bishops to elect a Bishop for Alaska at its next meeting, and asking the Missionary Council to unite with the Board in urging the importance of such action.

*Spirit of Missions. July 1890*  
THE MISSIONARIES FOR ALASKA.

DR. JOHN B. DRIGGS and Mr. Marcus O. Cherry, whose appointments were mentioned in the last number, have sailed from San Francisco for their respective destinations in Alaska. They went with the spirit of enthusiasm and fidelity. The former embarked for Point Hope on June 7th, and the latter for Anvik, via St. Michael's, on June 10th. They met in San Francisco for the first time. It will probably be a great while before they again see each other.

VOL. LV.

OCTOBER, A.D. 1890.

No. 10.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETINGS, TUESDAY, SEPTEMBER 9TH, AND TUESDAY, SEPTEMBER 23D.

— Communications were presented from the Right Rev. Dr. Bompas (English), Bishop of Mackenzie River, and from the Society's missionaries with regard to work in the Yukon River district.

— The report of the special committee on Alaska having been presented, the following resolution was adopted:

*Resolved:* That the Secretary be requested to convey the thanks of the Board to Capt. M. A. Healy of the U. S. Steamship "Bear," Charles Johnson of the steam barque "Thrasher," Edward E. Norton of the steam barque "Orca," James Hepburn of the steam barque "Balena," and to the two carpenters and ten men detailed from the steamship "Bear," for their valuable and fully appreciated services in erecting the mission building at Point Hope, Alaska, for this Society.

VOL. LV.

NOVEMBER, A.D. 1890.

No. 11.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, OCTOBER 14TH, 1890.

— Communications were submitted from the Hon. Wm. F. Harris,

eral weeks of lovely fall weather. The winter comes on rather more rapidly than at home, but it does not close in upon one all at once by any means. It is long and dark, but neither so dark nor so cold as I had anticipated. As I have already mentioned, upon our shortest day we had about six hours of daylight. Out-of-door occupations go on in the winter much the same as at home. One can comfortably go into the woods for fuel, though we had ours all stacked in the fall, and travel is brisk and continuous all winter long. Both Mr. Parker and myself took sledge journeys of two or three hundred miles each in midwinter, and neither of us suffered seriously, though Mr. Parker had quite a rough journey in the severest weather of the winter. My own journey to St. Michael followed two or three days after Mr. Parker's, the weather having much moderated, and I was surprised to find that we were more troubled by the water overflowing the ice of the rivers than by the cold, and that, in order to travel comfortably, I had to go bare-handed much of the time, and even bare-headed occasionally. We had rain during the trip, and I saw a great quantity of fish taken through the ice, which seemed not more than eighteen inches deep where the trap was set.

"The winter supply of meat consists of fish caught in this manner, grouse and rabbits which are abundant in the woods, and moose and deer meat, which are not obtained in this locality, but which work their way to us during the latter part of the winter.

"With the approach of the sun, in early May, the Anvik River begins to have a little water standing upon it in pools, and this hardly appears before the ducks and geese are reported. They are here while the snow is still deep, and only the most exposed places have begun to show bare spots. Gradually the Anvik gets a little water running over the ice, and in a few days it breaks, the water rises rapidly and causes great changes in the high, sandy banks. Two or three days clears the river of ice, and then it becomes the Yukon's turn. Even since I began to write the whole surface of the Yukon has begun to move, and I can now understand the agitation of one of our neighbors whose son was out upon a hunting expedition, and was to return by way of the ice of the Yukon. We made him out one morning, coming around the point about two miles distant, with his dogs and sled. Already the ice from the Anvik had been piled in heaps over the ice of the Yukon, and the surface of the latter was partially flooded. A channel was also open along the shore of the Yukon, but an Indian took a canoe, crossed this, and met the sled on the ice. The contents of the sled were put into the canoe, and the men paddled in. The dogs swam across with the sled attached to them. Twelve geese repaid all this trouble, and the labor of two men for four days.

"Now, having brought you to the opening of the season, and to within a few days of the arrival of the first steamboat, I shall have to leave matters in suspense for another



year, reserving my signature at present to leave room for possible additions. We are crowded with work, getting ready to go down the river, and it is more than likely that I have forgotten half the things that I wished to mention.

"You will see from our joint report what

United States Commissioner of Education, Washington, D. C., with regard to our Indian schools at Anvik and Point Hope, Alaska; from the Commission on

### ELECTION OF MISSIONARY BISHOPS.

THE House of Bishops at a special meeting held in Pittsburgh, Pennsylv-

33  
The Rev. John W. Chapman, missionary Bishop of Alaska, and the Rev. Dr. Wm. Missionary Bishop of Japan. The Rev. Dr. attendance upon the Missionary Council, notified him that he could not accept the d to the House of Bishops, but no other

Rev. Mr. Chapman for Missionary Bishop appreciate the heroism which Mr. Chapristian spirit of the man.

### ARY COUNCIL.

ty Church, Pittsburgh, according to appointy, October 21st, 22d and 23d. The interest very great and continued to the close. The as were held was well filled most of the time.

session: (Second day)

restly renews its request to the House of Bishops to sible.

sts the House of Bishops to designate St. Andrew's Church in homes and congregations by intercession consecration of gifts to aid in the extension of God's

### BOARD OF MANAGERS' REPORTS.

l the annual report of the Board of Managers Society, with accompanying documents, beg

tion, is still without a Bishop in charge, and ie Board of Managers, passed April 8th, urging r this field at its present meeting, and recomeration of this very important matter.

. D. 1891.

No. 6.

### OF THE BOARD OF MANAGERS

SDAY, MAY 12TH, 1891.

he General Secretary took part in the ood of the Rev. Jules L. Prevost, which elphia Divinity School on April 29th. work in Alaska on May 6th. He has

## MISSIONS.

A. D. 1892.

No. 3.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, <sup>March 8th</sup> FEBRUARY 9TH, 1892.

April  
— The attention of the Board was renewedly called to the favorable opportunity for the establishment of a mission on Kotzebue sound, Alaska, 250 miles down the coast from our present station at Point Hope, where each summer there is a large gathering of the natives from long distances. It was stated

## THE

# SPIRIT OF MISSIONS.

VOL. LVI. JANUARY, A.D. 1891.

No. 1.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 9TH, 1890.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President in the chair), Whitaker, Niles, Scarborough, Peterkin, Starkey and Potter; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Satterlee, Shipman, Hall, Huntington, Applegate, Greer, and the Rev. Mr. Brewster; and Messrs. Stark, Vanderbilt, Low, King, Mills, Whitlock, Chauncey and Brown. Of the *ex-officio* members the Right Rev. Drs. Talbot and Kendrick were present.

—The officers of the Board of Managers were re-elected and the members of the Standing Committee, with some necessary changes, were reappointed.

—Information was at hand that the Presiding Bishop had called a meeting of the House of Bishops to convene in New York city on the third day of February for the purpose of electing a Missionary Bishop of Yedo, Japan.

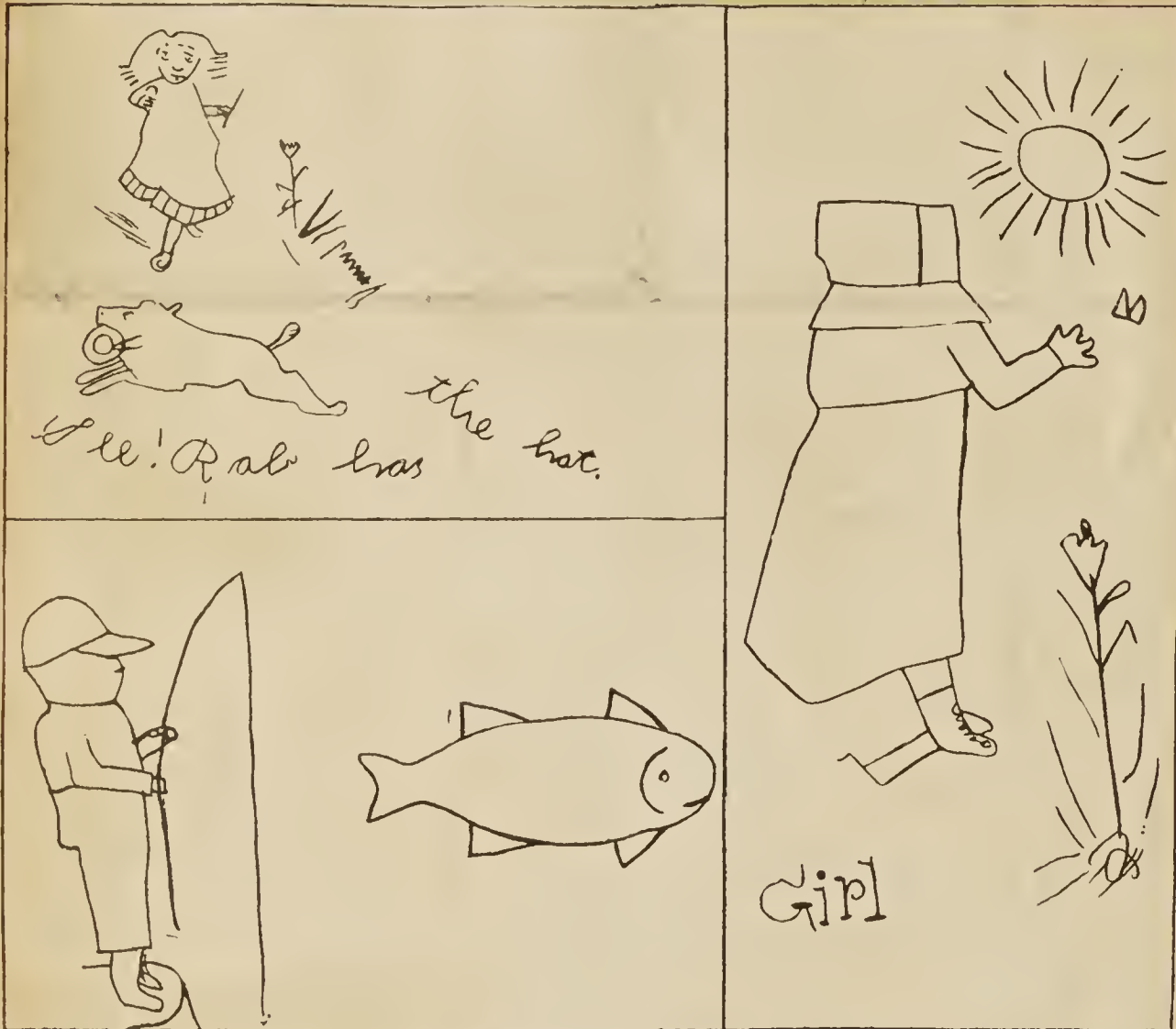
—With regard to the mission schools at Anvik and Point Hope, Alaska, forms of agreement were submitted by the United States Commissioner of Education giving the terms of the government appropriations previously made to these schools. The terms were accepted and the Treasurer was authorized to sign the agreement on behalf of the Board. Letters were submitted from the Rev. John W. Chapman, missionary at Anvik, dated August 28th, and from Dr. John B. Driggs, medical missionary at Point Hope, Alaska, dated August 27th. The missionaries were at the time of writing in good health. Mr. Chapman was considering the expediency of offering to relieve the Rev. Mr. Canham, the English missionary at Nuklakayit in case no one should arrive during the year. This mission is on United States territory and, in Mr. Chapman's judgment, it was not just to put upon Mr. Canham the burden of learning an Indian language that would not be of use to him elsewhere. Dr. Driggs acknowledges the kindness of Captain Haversich, of the schooner "Oscar and Hattie," who aided him in selecting the site where the mission house is located, as well as in its erection. He says the house is quite comfortable and is ready for scholars. By the overturning of a boat in the surf Dr. Driggs lost a large part of his personal supplies. He wishes that the Board would send him up a good man as an assistant next spring.



that both Dr. John B. Driggs, our missionary at Point Hope, and Dr. Sheldon Jackson, the United States General Agent of Education, had urged that the Society should undertake work at this point. After due consideration it was decided to undertake the work there, and

*Resolved:* That the Secretaries be authorized to publish a statement that missionaries are wanted for points in Alaska.

Since the meeting the money for the erection of a building on Kotzebue sound has been pledged.



PICTURES FROM FAR AWAY.

THE

**Young Christian Soldier.**  
Nov 4 1888.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY  
OF THE PROTESTANT EPISCOPAL CHURCH.  
22 BIBLE HOUSE, NEW YORK.

### PICTURES FROM FAR AWAY.

"WHAT funny pictures these are in **THE SOLDIER** to-day!" say the children. "When I was a *little* boy," says nine-year-old Johnny, "I made pictures just like that." "Our Annie made a boy and a hoop yesterday on my slate, just as nice as those," says Lucius; "and she is only six. I don't see what they put them in **THE SOLDIER** for!"

Ah! but this melancholy little girl looking in dismay at the dog running off with her hat, and this boy with his fishing-rod, and this

girl catching a butterfly, with the wonderful sun shining over her head, and the wonderful flowers at her feet—these queer little pictures were not drawn by any Annie or Johnnie in this part of the world. From very far away they have come, from a cold and desolate land, where little children are just beginning to learn some few of the many things that you have known all your lives.

Hundreds and thousands of miles away, in Alaska, there is a little boy named *Elelia*, and another named *Kueka*, and another named *Trethothnaker*; and it is they who drew the pictures that you find in your paper to-day.

Not very much more than a year ago, these children heard that some strangers were coming to the village where they lived—Anvik, by name; and they went down to the river with all the other boys and girls, and the

fathers and mothers too, to see the boat come up, with the two white men on board.

They saw these strange visitors move into their tiny house, with boxes and barrels and bales, enough to crowd it full; and then one day they heard that "school was to be opened" there, whatever that might mean, and they were to go and see what the white men could teach them.

What strange things they had to learn! that m-a-n spells man, and that a man is like Mr. Chapman, who has come to teach them, or like Mr. Parker, who went to see their sister when she was ill, and gave her medicine that made her well; that b-o-y spells boy, and that a boy is like Kueka or Trethothnaker himself, or like the baby brother at home, or the big brother who has gone hunting with Father; that g-i-r-l is girl, like the sick sister who is well now, and able to pick berries, and help the mother dry skins against the winter!

Then sometimes Mr Parker or Mr. Chapman opens what he calls "a book"—Elelia

been educated; but these have seemed to benefit the school, as the Indians who favored the school evidently believed the missionaries' denials, and have co-operated with them in enforcing a more regular attendance on the part of the scholars. There have been encouraging instances of Indians at a distance bringing their children to be taught. On the other hand, however, the missionaries say: "We tried to get an orphan, to start a boarding-school, but his uncle, in whose care he is, and who evidently sincerely loves the little fellow, answered us with the somewhat ambiguous expression, 'He better die with us.'" The school closed for the summer on the 30th of April last, "with a record of 15.2 average daily attendance. The progress of the scholars has been most satisfactory, and the prospect for the next year could hardly be better."

On February 10th, 1889, the missionaries solemnized their first marriage of a native couple. Up to the date of May 13th thirteen couples had been married by them.

On the 13th of May (of this year), they write: "With regard to building—the four walls of a log house, 26x23 feet, have been constructed, and all our lumber is used. The rivers will probably open in a few days, and the logs will commence to run. We hope to make up a large raft sufficient to finish the building we now have in hand, and to build a chapel as soon as practicable. The new house will serve for a dwelling-house, the one we are now in for a school-house, and the small building now used as a school-house for a carpenter's shop or store-room. We hope to have all these buildings ready for occupancy, on the new site, by the end of this season."

On July 5th, Messrs. Parker and Chapman write from St. Michael, where the San

Francisco steamer had just arrived, as follows: "By God's mercy we have full news from our friends again. The steamer 'Dora' arrived yesterday with our mail. We wish to say with regard to the steamer which we asked for last year, that we think it an unnecessary expense at present." It may and probably will become a necessity when a Bishop is appointed for this field and a staff of clergy is provided, adequate to the demand for clerical ministrations. At present, the prime need of the mission is a good sail-boat of eight to ten tons. We were about to mention again the need of a saw-mill, and the news that one is on the way, the generous gift of thoughtful friends, was very grateful to us."

A few days after—On July 8th—Mr. Chapman, being still at St. Michael, writes: "Mr. Fredericks, who has been at Anvik during the past winter [as described above] and who has been an exceedingly kind and agreeable neighbor and friend, has just asked me to take his two sons for the coming year. He intends to serve the Alaska Commercial Company at St. Michael, where he will have his wife and part of his family. He has a new and excellent sail-boat of seven tons, well adapted to our needs, which he offered to give me, but I told him that I would give him \$300 for it and charge him \$150 each for caring for the boys for a year. This saves us all further trouble about a boat, and saves me \$100 for freight this year. No boat need be ordered for the mission now. A married layman, capable of taking charge of the steam saw-mill, would be received here with open arms. Judging by the boiler, which has just come ashore, the mill will require all of one man's time, or at least, a man is an imperative necessity. It is a magnificent thing for us."

## SECOND ANNUAL REPORT OF THE NEW YORK PORT-CHAPLAINCY.

ANOTHER year's port-chaplaincy work gives encouraging results of this unique yet most important branch of the Church's missionary operations. Its second year has borne even more abundant fruit than its first, and this mainly because the work is getting to be better known and appreciated, both in our own Church and in our sister Churches across the Atlantic. We have received a larger and a heartier co-operation from the Churches,

and this has both strengthened our hands and enabled us to extend and enlarge the sphere of our labors. A comparison of this year's report with that of last year reveals the fact, that, while in seventeen months we then met 500 steamships, and registered the names of 4,500 Church-immigrants, during the last twelve months, from July 1st, 1888, to July 1st, 1889, we have met but 373 ships, yet have registered the names of 5,423 per-



that both Dr. John B. Driggs, our r  
Jackson, the United States General  
Society should undertake work at th  
decided to undertake the work there,

*Resolved* : That the Secretaries be aut  
are wanted for points in Alaska.

Since the meeting the money for the  
has been pledged.

## DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society  
of the Protestant Episcopal Church in the United States of America, for  
Domestic Missions.....*

Should it be desired, the words can be added: *To be used for work among  
the Indians, or for work among Colored People.....*

*at Anvik*

### THE PAST YEAR'S WORK OF THE ALASKA MISSION.

THE mails which arrived at New York  
from San Francisco on the 8th of August  
brought letters and other communications  
from the Rev. Messrs. Octavius Parker and  
John W. Chapman, giving the record of their  
work at Anvik, Alaska, during the past year,  
from which we compile the following state-  
ment. ~~The record begins~~ On the 26th of  
June, 1888, ~~when~~ Messrs. Parker and Chap-  
man were at St. Michael, whither they had  
gone from Anvik to meet the steamers  
"Dora" and "St. Paul" of the Alaska  
Commercial Company on their arrival from  
San Francisco. After the steamers had  
arrived, it was determined that Mr. Parker  
should proceed to San Francisco on the  
"Dora," to transact imperative private busi-  
ness, with the intention of returning to  
Anvik in the autumn, and that Mr. Chapman  
should return to Anvik at once. Mr. Parker  
recordingly sailed for San Francisco June  
28th.

On the 6th of July, Mr. Chapman left St.  
Michael for Anvik, arriving there July 13th,  
after a dangerous trip, in which his boat was  
nearly lost on Norton Sound.

PI The summer was spent in clearing a piece  
of ground and erecting a building 15x15 feet,  
to serve as a school house for the winter,  
~~which has been a great improvement upon~~  
~~the accommodations of the year before.~~ Dur-  
ing the summer, the Rev. T. A. Canham, a  
missionary of the Church Missionary Society  
of England, with his wife, came down the  
Yukon River, and began mission work at  
Nuklakayet, three or four hundred miles  
above Anvik. Early in September, the  
organ which had been used at St. Michael,  
was received at Anvik.

On the 8th of September, Mr. Fredericks,  
a trader who had been over fifteen years in

Alaska, took up his residenec for the winter.  
with his family, at Anvik. Their neighborly  
attentions to the missionaries were constant  
and very agreeable to them. The two boys  
of the family are well versed in the native  
dialeets, and have been of great assistance to  
the missionaries in their study of the native  
tongue, and as interpreters. These boys,  
together with two sons of a Russian trader  
who winters at Anvik, are pupils in the  
mission school there.

On the 24th of October Mr. Chapman and  
the other members of the mission were made  
glad by the safe return of the Rev. Mr. Par-  
ker. ~~Mr. Parker sends a detailed account~~  
~~of his journey, a large part of which was full~~  
~~of perils.~~ He left San Francisco in the  
steamer "Dora" on the 6th of August, arriv-  
ing at Ounalaska, one of the Aleutian Islands,  
on the 20th. On the 23d he sailed in a  
coasting schooner for Neushagak, reaching  
that place on the 30th. On the second day  
after, Mr. Parker started on his further  
journey in a three holed *bidarka*, a boat  
made of skins, and with accommodations for  
three persons. After a constant suceession  
of privations and dangers, the boat was  
abandoned about seventy miles from Anvik,  
and the rest of the journey was made on  
foot.

On the 1st of October the mission school  
was opened by Mr. Chapman, and on Mr.  
Parker's return its work was done jointly by  
them. The success of the school has been  
very gratifying, the attendance being ncarly  
double that of the previous year. As is fre-  
quently the case under such circumstances  
as surround the mission school in Alaska,  
false stories had been circulated to injure it,  
as that the missionaries intended to take the  
children to San Francisco after they had

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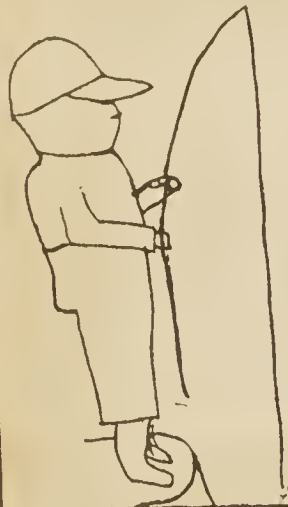
year ago, these children heard  
that some strangers were coming  
to the village where they lived—  
Anvik, by name; and they went  
down to the river with all the  
other boys and girls, and the

the sick sister who is  
pick berries, and help the mother dry skins  
against the winter!

Then sometimes Mr Parker or Mr. Chap-  
man opens what he calls "a book"—Elelia



*See! Rab has*



THE

### Young Christian Soldier

*No 4* 1888.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY  
OF THE PROTESTANT EPISCOPAL CHURCH.  
22 BIBLE HOUSE, NEW YORK.

### PICTURES FROM FAR AWAY.

"WHAT funny pictures these are in  
SOLDIER to-day!" say the children. "W  
I was a little boy," says nine-year-old John  
"I made pictures just like that."  
"Our Annie made a boy and a  
hoop yesterday on my slate, just  
as nice as those," says Lucius;  
"and she is only six. I don't see  
what they put them in THE SOL-  
DIER for!"

Ah! but this melancholy little  
girl looking in dismay at the dog  
running off with her hat, and this  
boy with his fishing-rod, and this



has learned to spell it, b-o-o-k, book—and shows them something like a man, a boy, a girl, but not like the men and boys and girls Elelia sees in Anvik. Still Elelia and Trehotnaker and Kueka know what they mean, for cannot their fathers make pictures too? Only their pictures are cut in bone and are outlined in black, and are pictures of men in canoes, big seals and great walruses.

But these pictures that the white men have brought are different, and the little new scholars find them very difficult to copy. Elelia has never seen a girl dressed like this one who is reaching out after the butterfly; and although Trehotnaker has seen plenty of men and boys fishing, he has never seen a boy standing on a river-bank with a hook and line.

I must tell you something about Trehotnaker's picture. The paper which Mr. Chapman gave him to draw it on proved to be too small. Trehotnaker could not get the end of the line and the fish in; but he was not discouraged; he turned the paper over, and there they are on the other side! But when the people copied the picture for THE SOLDIER they could not very well do that, so do not look to find the hook and the fish on the inside of your paper!

I think that Elelia and Kueka and Trehotnaker must be among the brightest of the boys of Anvik, for there were only nine found who were ready to enter the school when it was opened, of whom these were three. And very good progress they made, for Elelia had been only six weeks in the school when he drew his picture of the girl and the butterfly, and printed *G i r l* under it. And Kueka had studied only three months with the missionaries when he drew that wonderful picture of the dog running away with the hat. I think, too, that they like to go to school, for if they did not I am sure their parents would not make them go. I hope they may go many years, until they are young men, for think how many things there are for them to learn in school, things which you are learning all the time at home, but which their homes do not teach them!

These boys need a nicer school-room than they have now. There is hardly room in the little house for Mr. Parker and Mr. Chapman, and all their boxes and other goods, and for the boys too.

I can shut my eyes and seem to see a beautiful little school-room, with nice desks and seats; and a blackboard where our three little artists and all the other children can draw fine large pictures in crayon; and a map where they can see how many countries there are in the world, so that Alaska is only one of very, very many, and Anvik only a little dot far away in one corner of the earth.

And at one end of this beautiful school-room I seem to see a platform, but the teacher's desk is not on it. Instead, there is the Holy Table with the cross above it; and there is the stand with God's Word upon it, and the wooden Font. The organ is at one side, and it is lighted by a window where the Good Shepherd stands, with the lost

lamb in His arms which He has wandered away off into the wilderness of Alaska to find and save.

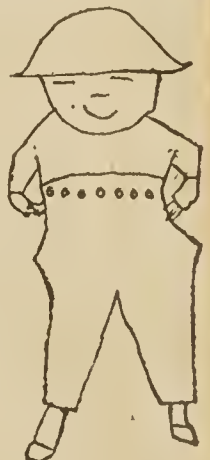
A curtain is hung before this window and the platform with the Holy Table on it, when school is going on; but every morning and evening it is drawn aside, and the kind missionaries and Elelia and Kueka and the rest pray and sing together to the Good God whom our school-boys in Alaska are learning to love. And every Sunday the school-room becomes a little church, and other people come to it beside the boys—only a very few at first, but by and by, I seem to see, it will be full.

All this I have seen only in a dream, but the dream may soon come true if only God's children here will help. Elelia, Kueka and Trehotnaker are real children, with brothers and sisters and little friends in Anvik to learn with them about God their Father and the wonderful world He has made. It is for their brothers and sisters here to help them to this knowledge. You who have read about them to-day, and have seen the pictures they have drawn in far-off Anvik, will you not send some of your missionary money to help build the beautiful chapel and schoolroom I have seen in my dream? Will you not pray to God, your Father and theirs, to bless the labors of the good missionaries, so that they may teach many of these Anvik little ones of His love, and bring them to Him!

And now good-bye for a whole year to the little people of Anvik. A whole year it will be before we can hear from them again, or from the good missionaries who, for love of them and love of God, have left home and all that is dearest, to help and teach them. A blessed and happy year may it be to Kueka and Elelia and Trehotnaker, and to Petruska who drew the picture of the fat and

jolly little boy with which we close our story of Anvik.

And you, dear children who have read the story, in a whole year what helpful plans may not your loving hearts devise and carry out, for these Alaskan boys and girls! What message of love and help, what generous gifts, will you send to them when next the steamer makes its yearly trip up the Yukon, to carry tidings of the world beyond to those far-away people from whom your pictures have come?



Boy



40 Spirit of Missions  
Sept 1888.

## THE MISSION IN ALASKA.

NEWS OF THE MISSION TO JULY, 1888.

IN THE SPIRIT OF MISSIONS for last December we published the latest obtainable information of the Rev. Messrs. Octavius Parker and John W. Chapman, in their far-off mission in Alaska. The letters received to that time brought the news of the mission down to the 27th of the previous July, when, it will be remembered, the two missionaries had just established themselves at Anvik. We are very glad to be able now to give much later information, received early last month and gathered from a number of letters from both Mr. Parker and Mr. Chapman.

### PREPARING FOR LAST WINTER.

On the 20th of August, of last year, a school had been opened and was doing fairly. Of this time the missionaries say in a statement written by Mr. Parker and signed by Mr. Chapman also: "Outside of school hours we are preparing for our eight months of winter, from the 1st of October to the 1st of June. On the 26th of September we had our first snow-storm; on the 27th the second, and on the 30th the third, the snow coming this time to stay. Anvik is a charming place for natural beauty. Sitting at the window, with my face turned southward, on my right lies the Anvik river and on my left the Yukon, both within a stone's throw. It is said that a foot underground lies perpetual ice. We shot a dog which went mad. In burying him we found thirty-four inches of good soil before reaching the ice. I presume you know that this country is largely covered with *tundra* grass. I have been asking myself whether if this soil were cultivated and opened up to the sun's rays a greater depth might not be obtained. In preparing for winter one has to be somewhat particular. We have gathered up ten cords of wood,

procured sled, dogs and harness, purchased 1,000 dried salmon to feed the dogs, and an ice-pick to break the ice."

### ATTENDING THE SICK.

On December 1st Mr. Parker writes that on many occasions they had been called to the village of Anvik to attend the sick, and so far had met with entire success. The people suffer with erysipelas and pulmonary diseases. They are difficult to treat, owing to their surroundings, and because they know nothing of nursing the sick. Instead of thinking of giving a return for treatment or medicine, they expect to receive a little tea, sugar and bread, which are given when the case is worthy.

During these months the school had kept well along, with an average attendance of about eight pupils. The attendance, however, although it appeared small, did not represent all the work being done. By January 1st, of this year, most of the boys were reading English, and three or four would soon speak the language. The Sunday services were quite well attended, and out of service hours, picture-books were placed before the people, who all seemed to enjoy them. Both adults and children were quiet and orderly, and easily to be managed. Their ruling passion is tea, crackers and tobacco.

### A LONG WINTER'S JOURNEY.

"On the 23d of January," Mr. Parker continues, "a messenger arrived here from the Greek Priest [who, on the first arrival of the missionaries at Anvik, had made great opposition to the school] asking me to visit his brother, who was very sick. The distance was 125 miles, and he had sent a sled and seven fine dogs for me. Not wishing to refuse such a call, after consultation with my colleague, I went with the messenger. The

first day we made twenty miles, putting up at a *birabara* in a small village. The *birabara* has one room partly underground, having neither door, window, floor nor ceiling. The fire is made on the ground in the middle of the *birabara*, the smoke escaping (with the exception of what one swallows) through an opening in the roof about two feet square. This opening also serves as a window. The entrance to the *birabara* is through a hole, partly subterranean, about two feet square. Sometimes, however, the entrance is above the ground, beginning at the surface and extending upward about two feet. I examined in this *birabara* a woman apparently in the last stages of consumption. She was quite unclothed, with the exception of a thin fur coverlet thrown over her. In this *birabara*, not more than twelve feet square, eight of us slept.

"The next day we made twenty miles before dinner, stopping at a small village. Of course we carried our own provisions, as the Indians live mostly on sun-dried fish, a thing most unpleasant to me. The Indians make a fire for us, and heat water, etc., for which we give them a little tea and crackers. In the afternoon we made thirty miles more, reaching a large village. We put up in the *kashima*, or public hall, built much like the *birabara*, but larger, being 40 ft. by 40 ft. A man came forward, took me by the arm, and drew me out of the *kashima* into the open air. I had perfect confidence that all was right, and so it proved. He took me to a *birabara* to see a sick man and woman, for whom I did all I could.

"We started off the next morning, and made thirty miles before dinner. We stopped at another *kashima*, and I was taken to see the sick, did all I could, and again started off, reaching my destination that evening. Here I found the sick man, to attend whom I had been sent for. I found it to be a case of lung fever. I came at a happy moment, stayed with him two days, bringing him into a better and a hopeful condition. His brother, the Priest, took me to see two more sick men, whose wounds I dressed. He then made me prescribe for himself. Leaving my patient sufficient iron and quinine to last a month, I bade them farewell. Payment was offered and promptly declined. I took, however, of the Priest a pair of *terbesas* (fur boots) and of my patient a dog; for I needed logs badly.

"We started to return, and made twenty miles that day, the thermometer's indicator rapidly going down until it failed to register—our thermometer only registers to 82° below freezing. We know it was this; how much colder, we cannot say. We slept at a small village; and started off the next morning, making fifty miles that day, and suffering terribly from the cold. I would alternately ride and run; but while I rode my feet got cold, and while I ran my hands got cold. We went into the *kashima* in which I slept on my journey going, where I had seen the man with erysipelas. They now had seven cases for me, five of erysipelas, one of consumption, and one of rheumatism. I ministered as best I could, praying God that where ordinary means failed, He would take care of the sick. Do I believe this prayer was answered? Yes. I am a good nurse, but understand very little of medicine; yet, during my stay here, I have never lost a case. The next morning I started off, making thirty miles before dinner. I was called to a sick man and little baby, the latter having erysipelas, with a bad wound on the hip. We travelled on a few miles, but had to stop at a single *birabara*, where we passed the night. I doctored a sick woman suffering with bronchitis. The next morning we made ten miles, saw two sick women, both being bad cases of consumption and utterly hopeless. I made them a present of tea and sugar, that being all I could do. I reached home that evening, pretty well exhausted, considerably out of pocket, but devoutly thankful that I had made the journey and had been useful on it. I was gone nine days and travelled 250 miles. If I suffered with the cold, how must the poor Indians suffer, who, in the great majority of cases, are utterly destitute of underclothing!

"The next morning I resumed my share of the school, which Mr. Chapman had kindly taken in my absence."

#### A NEW SITE FOR MISSION BUILDINGS.

Before leaving home for his work in Alaska Mr. Parker received a gift of twenty-five dollars from the Rev. Dr. Henry J. Morton, to be expended by him for the benefit of the mission at his discretion. On the 16th of March Mr. Parker and Mr. Chapman purchased from the Indians with twenty dollars of this sum a beautiful site for future mission buildings. The property is divided by a stream of water. To the balance of Dr.



Morton's gift was added another sum of money given by a lady and one given by Mr. Chapman, with which the missionaries bought lumber, and they have partly made, ready to be put together, a building of one room, 15 ft. by 15 ft. This building was to be floated to the new site as soon as practicable, and erected as a temporary dwelling, and perhaps permanent workshop. This building will not cost the Society anything, if certain looked-for aid is received from friends of the missionaries. They purpose then to erect a fair-sized mission building, and after that, if the Board approve, to

place their present building by the side of it.

#### END OF THE SCHOOL YEAR.

Mr. Parker further says: "We closed the school on the 4th of May, having taught 197 days, with 1,696 attendances. Our monthly average has been a little more than eight-and-a-half. We think the school has been a decided success and has given us a hold upon the people and the language which we could not otherwise have obtained. We are, however, very decidedly of the opinion, that in order to secure ultimate success, the school will have to be a boarding-school."

### THE CHEYENNE RIVER AGENCY MISSION, SOUTH DAKOTA.

WHEN I was in England in 1876, a clergyman of the Church of England was at work among the Cheyenne River Agency Indians, and at his request, I called on friends of his in London before my return, to tell of his welfare, and to my horror, the first news that met me on my arrival in America was, that he had been shot by an infuriated savage amidst the awful scenes which followed the Custer massacre.

When I went to England in June last, I again left an English clergyman (the Rev. J. C. Handford) in charge of this same mission, again called upon friends of the missionary in London, and again on my reaching New York, the first news that met me was that the missionary had been suddenly killed. Then the mischief was done by an implement of war. This time by an implement of agriculture; a carbine then, a mowing machine now. The difference is suggestive, and witnesses to the fact that their lives were not thrown away, but that as the result of Christian effort, the savages have beaten their swords into ploughshares, and their spears into pruning-hooks.

This Cheyenne River Agency mission is one of the largest in the whole South Dakota mission and the part which surrounded Mr. Handford's central church is one of the most remarkable enterprises of which I know. Nine years ago Mr. Swift selected the locality as suitable for a farming settlement of Christian Indians, and placed himself there, though it was sixty-five miles from the post and the agency and entirely unoccupied, and gathered about him a dozen selected families of Indians, who wished to better their condition. The example of these

Indians proved, as he had hoped, contagious, and the settlement has grown until now it stretches some fifty miles along the Missouri river, and numbers over 200 families. The Indians' essays at farming and house-building are of course clumsy; but the contrast which their settlements offer to camp life is most blessed and full of encouragement. The seven churches are filled on Sundays with neatly dressed worshippers, who come five, ten, and fifteen miles, and the services are full of spirit and reverence. The work which the Rev. Mr. Swift began was on his withdrawal bravely taken in hand and developed by the Rev. Mr. Handford. Mr. Handford's zeal was consuming. Neither distance nor flood nor heat nor cold could baffle it, and the effects of his labors were stirringly manifest on the occasion of my visitation last May, when I confirmed 23 at St. John's, 10 at St. Paul's, 17 at Emmanuel, 7 at St. Andrew's, 14 at Calvary, 8 at St. Stephen's, and 10 at Ascension.

The temporal well-being, too, of the people was improving steadily under the wise and faithful administration of the United States Indian agent, Mr. Chesney, and the inspiring words and example of Mr. Handford. Their little farms, when I was there in May, gave cheering promise of reward to the husbandman, and it was while reaping his own field, or that of one of his people, that Mr. Handford met with the terrible accident which suddenly brought his life of usefulness to a close. He was sitting on a mowing machine, driving the horses, when, either by a sudden stop of the horses or by the breaking of the seat, he was thrown in front of the mower. The horses started and

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and sleep with the dogs. However, that passed over, and I think that in general, Indians say more than they mean when they are excited. We have never had reason to think that the general feeling toward us has been anything but friendly, but they have sometimes been a little moved, both by stories against us from the outside, and by their own 'original sin.' But, thank God, through our Lord Jesus Christ, we have a safeguard against original sin, whether it is theirs or ours.

"I have been reading of the movement toward Church unity with the same feelings that are animating the Church at home. God grant us wisdom and great care in the adoption of measures. We are looking to the Lambeth Conference with great eagerness. You see that it touches us in the discussion of polygamy in heathen countries, which question is one of our main troubles.

"I would like to say a word about our correspondents, to prevent any misunderstandings. They will realize, of course, the danger of apparent neglect when there are but two or three vessels a year carrying mail. I think everything has been acknowledged up to date, which it has been possible to acknowledge, and I hope that if any one has felt that there has been an unaccountable delay, he will write and give us an opportunity of making an explanation. For myself, I greatly desire the privilege of a personal acquaintance with any one who may desire special knowledge of the work in this field."

From St. Michael, July 8th, Mr. Chapman adds: "I cannot write much at present, except to say how cheering all the news of this year has been to me. It is no light thing to be able to feel that one is borne upon the bosom of the Church of the Living God."

Mr. Parker writes from Anvik, June 14th, 1889: "With regard to our work, it gives me much pleasure to tell you that everything has been most encouraging this year. There has been no flourishing of trumpets nor any spasmodic splurge in any direction. Quietly, earnestly and industriously we have striven

day by day to further the end for which we came and were sent, and we cannot but feel that the blessing of the Lord has been with us. Not only has our daily average in the school been double that of last year, but the general attendance has been regular, punctual and steady to a degree that we did not dare to hope for. There has been a marked advance all along the line, which gives us room to hope that beyond a doubt the ultimate success of this station is assured. It is true that our success has been more marked among the children than among the grown people, but it is also true that in the children lies the element of the future civilization of Alaska.

"At the same time our work among the grown people is neither to be despised nor passed over. We always have a fair congregation on the Sunday, our relations with the people are of the most pleasant kind; they seem to realize what our coming among them means, and up to date we have married fourteen couples, the first marriages ever celebrated here. Thank God, the future of this work lies in His hand, and all we have to do is, day by day, to strive as He gives us life and opportunity; and we feel a quiet peace in realizing that if we do thus strive, all will ultimately turn out, not perhaps just as we would have it, but according to God's will and pleasure.

"I must not neglect, in speaking of Mr. Chapman apart from myself, to bear witness to his self-denial and solid worth. Pure and true in character, he often puts me to shame and has been a great moral support to me. Permit me, in closing, to ask your prayers, sympathy and interest in the future."

On July 16th, Mr. Parker adds: "I am very glad that you have all so kindly and liberally strengthened Mr. Chapman's hands. He well deserves it; the work needs it, and, permit me to say, that for the next two or three years the need will increase rather than decrease. For, to obtain final good results, buildings and institution work are indispensable."

### JAPAN.

ST. AGNES' SCHOOL, OSAKA.

Miss WILLIAMSON writes from Osaka, on June the 30th, sending the photograph which is reproduced in this number of THE SPIRIT OF MISSIONS, a printed card of invi-

tation to the closing exercises of St. Agnes' School, for the year 1888-89, a programme of the exercises, and several letters written by girls, at school on scholarships, to their supporters.



Morton, that for the education of daughters of missionaries, money would be welcome in both Domestic and Foreign missionary families.

Mr. Chas. Individual gifts may, of course, be marked for either object chosen, or for any other preferred by the giver, but undesignated offerings will be equally divided between the objects decided upon; and it is hoped that no person shall feel bound to limit herself to the one dollar named in the letter from Pittsburgh, who "having much" shall be privileged to "give plenteously" on the happy day of the general meeting.

*Spirit of Missions*  
September 1889.

ALASKA.

CHRIST CHURCH MISSION, ANVIK.

ON May 6th, the Rev. J. W. Chapman writes: "The pulses of the Yukon have begun to beat again, and it is almost time for the steamers; or, as the poet says, 'Viyehoduokwün nōcōdōxūhl ntāqtū,' the first

word standing for either *steamboat* or *stove*, according to what you mean. Most things do here. When you say, 'My tooth aches,' you really say, 'My brother's wife is sick.' About eight hundred words and phrases constitute our Indian vocabulary at present. This would be pretty well (and indeed we can make ourselves understood about a good many things), but the difficulty is, that in colloquial use, something that one doesn't know is almost invariably used in the place of something that one does. For instance, we know the word for 'mouth,' but when you wish to say, 'Open your mouth,' you have to use something that sounds like the word for 'hat.' And then, once more, and for the last time, the difference between some words is so slight, that one is a long time finding out exactly what it is; so that with my best efforts, when I try to say that some berries are in the pan, I am not sure that I am not saying that a little bird is in the pan, or that a cow is in the pan.

"We have done nothing with Russian. I would be ashamed to say it, but I can say that there has been no time to study it. The work of the year has been very exacting, and yet, by God's favor, both Mr. Parker and myself are in usually good health. I say 'no time to study it.' I wish our friends to understand, of course, that we occasionally feel the need of relaxation.

"You will see by our report how favorably everything has been going during the year. If Mr. Parker had not returned, the mission could never have had such an impulse. He has been life to it, or at least,

animation. I shall write Dr. Langford more particularly of the value of his services, for no one can ever do him justice for his work here but myself.

"We have had an exceedingly mild winter, at least it has seemed mild to us. Forty-three degrees below zero was the coldest weather recorded, and much of the winter was nearer the freezing than the zero point. All this has been favorable for the school, and has doubtless contributed to make the average of daily attendance nearly double what it was last year.

"On the closing day we gave the scholars a mild spree, a surfeit of picture cards, fancy crackers and gaudy handkerchiefs. The distribution was by choice, in the order of merit, each scholar going up as his name was called, and taking what pleased him best, so that we were able to make something of a study of individual tastes. I believe that the relation of the value placed on red and blue handkerchiefs to that placed upon soap is as six to one.

"However, there is a great improvement in appearance over last year, and we were able to tell them that we thought they were good boys and girls; and I thank God for having called me 'to this state of life.'

"We have found out, occasionally, that the children have had to take a good deal of ridicule on account of their attachment to the school. The way that the men and boys of the community live, all sleeping together in the *kashime*, or public building, exposes them to such petty persecution in a peculiar manner. Among several things that came to our ears, are these, 'What good will all those books do you? You better make your *parkie* of paper. You better bait your hook with a piece of paper.' And then, when feeling was running a little higher, the men told the boys that if they went over to school, they had better go outside at night

falls during the entire winter. Here I have seen water obtained in the coldest weather by simply digging away the snow with a snow-shoe. Once only during the past winter, the thermometer registered fifty-two degrees below zero, and in that weather Mr. Parker was out upon a sled journey of a couple of hundred miles, and came in uninjured, though he suffered somewhat from the cold. I soon after made a journey of 250 miles to St. Michael and return, and camped out four or five nights, upon one of which the thermometer here registered twenty four degrees below zero, but I did not suffer. I had a tent, and was protected by my fur clothing, and a couple of fur rugs. The feet are kept warm in the coldest weather by packing them well in straw, outside the stockings, and inside the fur boot. On the journey of which I speak, I made test of the value of a dog team, drawing 400 pounds without difficulty a distance of 125 miles with seven dogs and crossing a range of hills at an elevation of perhaps 1,000 feet. The road was a narrow track, about seventy five miles, no house whatever, and most of the way the trail following the river courses. I had a grand time at St. Michael, where there is a family of Church people. I was feasted there bodily and spiritually, and joined them in family prayers; the return, with loaded sleds and the track in hardly fair condition, took five days. We have lived comfortably during the winter, and have kept some geraniums and a fuchsia alive. One of the plants is just about to blossom. We are full of plans and of needs, and here I want to ask you to help us if you find it possible, but only within limits. I do not want to ask anything of your parish on the score of my friendship with you, and I would rather that you would keep what I am going to say to yourself. I think that where relations are, as they are between us, a close friendship between two people, and very little knowledge of the outside person by the congregation, the general work of missions might be greatly benefited without the attention of the congregation being drawn to the field in which the rector feels an especial interest to the detriment of their interest in the general mission work of the Church. I cannot help feeling that the more people are educated to give through the board, if it comes to a choice between that and private channels—the more solidly will the work go forward. So I say if you find anything in what I write which can help to arouse the missionary spirit in your congregation, use it in God's name, but try to direct the thoughts of your congregation toward the work which is going on in the whole Church. If ever you want a first rate book for an active young fellow, try the life of Bishop Hannington. It is one of the best things I ever saw. I know what it will be your disposition to do, to overwork yourself to send something to this field, and I earnestly hope that you will not do it, but I shall feel deeply interested at all times to hear that your parish is alive to the necessity of foreign and domestic mission work, and I know that you will represent it to them faithfully. Make them pray for us. You would have given a good deal to see some of the letters which I received some of them from perfect strangers, and as warm and cordial, without being sentimental, as anything I ever saw. One had word that a band of people had agreed to make the day upon which they had heard I would sail, a day of special prayers for the work and for myself. Lately I had a genuine powwow with the Indians. We had determined that we ought to be nearer the village in order to get a more regular attendance, and I met the Indians as the representative of both Mr. Parker's and my own wishes, and settled with them for the exclusive right to build on a spot which we

had selected. They agreed to the terms which we offered, seeing the advantage to the children, although they had it plainly put before them that they might anger a trader who had spoken about the site, when he found out that we wanted it. The conference took place in the public house which all Indian villages of any size have, and where they seem to pass much of their time in the winter, when not away from home. On the day that I met them, they had been making snow shoes, wooden pails and vessels, grass mats, sleds, and other things in the same room, and I believe that many of the men sleep there, and have their meals brought in by the women and children. When strangers come in from a journey they can always find lodging there."

#### MAGAZINES AND REVIEWS.

*Harper's Magazine*, September, is exceptionally rich in delightful and instructive papers; indeed it is doubtful if a better number is to be found in the entire series. The first paper, "Our Journey to the Hebrides," by Elizabeth Robins Pennell, with Joseph Pennell for an artist comrade, abounds in touches of lively description, with pathetic disclosures of the biting poverty which is devastating large tracts of Scotland. The illustrations are numerous and have the force and refinement of aquarelle. There are two papers in the interests of aesthetics, "Old Satsuma," by Prof. Morse of Salem, and "The New Gallery of Tapestries at Florence," both abounding in rare information. The "Satsuma" paper contains a thorough overhauling of the matter of Japanese pottery, by a most accomplished expert; and, for once, the outside world of would-be connoisseurs is stripped of all possible illusions. Fraudulent ware, through the subtle knavery and systematized dishonesty of the Japanese, together with the ignorant credulity of our art loving people, has filled the channels of trade and stocked our best houses and choicest collections with spurious, worthless, counterfeits of Old Satsuma, now being manufactured in various parts of Japan for the export trade. There will be many thoroughly disgusted, if not thoroughly exasperated, collectors after Prof. Morse's paper gets into lively circulation. This is a very humiliating, and is likely to breed an inveterate distrust of all Japanese dealers in curios and "rare" pottery. The illustrations, taken chiefly from the author's collection, are masterpieces of fine handling. The "Tapestry" paper is really a valuable, although brief, monograph on an obscure subject. The mediæval fabrics, dating from Matilda, wife of William the Conqueror, with her famous Bayeux tapestries take in the works of Bruges, 1430, and the Gobelins, 1470. Then follow up the productions of our own time. The illustrations emphasize the characteristics of these various periods. Other papers of sterling interest are "Two Western Cities," Charles Dudley Warner's "Studies of the Great West" (Memphis and Little Rock), and the third paper of a "Midsummer Trip to the West Indies." The fiction is, as usual, thoroughly entertaining. — *The Journal of American Folk Lore*, July—September, makes a generous advance from the first number, in the abundance and quality of its contents, from a glimpse of which we gather a sound *raison d'être* for such a publication. The contributions represent a wide range of country and an increasing interest among scholars. — *Babyhood a Magazine for Mothers*, August, should have received earlier attention. It is devoted exclusively to the care of infants; is edited with high intelligence, and seems an indispensable addition to the literature of the nursery. — *Lippincott's Monthly*, Sep-



work has held its own. Every family was visited by the bishop and the priest in charge, F. W. Crook, and on Sunday the bishop celebrated the blessed sacrament at the early service, and preached. The Masonic hall, where our services are held, was fairly filled in the morning by a respectful congregation who reverently remained until the celebration was ended and the Benediction given. At night almost everybody in town who ever go to church, and many who hardly ever do, were out. The bishop's sermon was a very clear, incisive and practical discourse on the connection between every day conduct and the higher life.

— Rock Springs Mission is a new creation of our General Mission, and under the pastoral care of the Rev. J. Lester Morton. It has already become a strong and prosperous mission. It embraces one of the richest mining districts in the West, having a population of 2,500 people and bids fair to become a self-supporting parish within a year from its birth. About Whitsun-day the Rev. Mr. Plant commenced holding services in the Odd Fellows' hall pending the arrival of the missionary appointed by the bishop. A systematic work was begun; a Sunday-school was organized; a Ladies' Guild was formed; and when the bishop held his first visitation on the Seventh Sunday after Trinity, he found a well ordered service, and a large, attentive congregation, an efficient choir, and thirty-two candidates for Holy Baptism. A new church edifice is about to be erected under the supervision of Fred. A. Hale, of Denver. The building will be of stone and will cost about \$4,000, one-half of which has already been subscribed on the field.

CALIFORNIA.—August 21, 1888, at Trinity church, San Francisco, William Augustus Brewer was admitted to the Holy Orders.

boys and girls, who have a genuine and growing interest in the work of the school, and whose attendance is growing more regular. Several boys are writing in a fair, legible hand, and three can now write out their reading lesson in script without referring to the script alphabet. Two, the most advanced, aged about eleven years, can write from dictation several of the first lessons, with perfect accuracy, and can now make them understand the meaning of the greater part of what they read, and they are talking English a little, and are of the greatest service to us in picking up the Ingilik language. We have taught them to analyze words phonetically, and when we want Indian words we can get them pronounced for us in a scientific manner. I can now acquire words and phrases faster than I can memorize them, and every month I can see a decided step in advance in speaking the language. Our dealings with the people have so far been quite satisfactory. Of course poor and untrained as they are, they want all that they can get from us, but there is a saving feature about it, they are willing to work. We do our own cooking and housework generally, but it is easy to get capable help for washing and sewing, cleaning, etc., and for the out of door work, chopping wood, bringing water, etc., we have always had plenty of help, easily obtained, so that we can save considerable time for our more important business. Our water barrel is quite a feature in the domestic economy. It holds about twenty pails, and we have to have the water brought up a steep bank from the Anvik river. In the winter it is drawn through the ice. We found that the Indians were getting a bad habit of begging matches, which it was the easiest thing for them to ask for, and the hardest thing for us to refuse, and, so at Mr. Parker's suggestion, we handed the pails to those who asked for matches, and offered them a small bunch for two pails of water. Since then I believe that the matches have kept us supplied. Mr. Parker's genius has struck two or three other excellent points lately, one of which is to educate the older boys not to let the women of the household do the work proper for men. Behold him in the midst of a crowd of dogs, and smutty-faced children, flourishing a large walking stick, and beckoning to a woman on one side, who comes toward him, pigeon-toed, with a bucket in each hand; and an overgrown boy on the other, who does not like the aspect of things, but who cannot decently refuse on account of Mr. Parker's uniform kindness, and who finally gets into the traces with a joyless laugh. [Melodramatic—that last.] We are now the only English-speaking persons here. In the late fall a Roman Catholic priest—a Jesuit—and a companion not in orders, came with two boys of one of the traders upon the river, and remained until a month ago. Two of them spoke English very well, but relations were strained between us until the priest became sick in the middle of the winter, and at that time he accepted our help and has since acted very well, so that we have had pleasant relations with him. They all removed to a station forty miles below us, and at going they gave us a lot of excellent firewood, and on returning for some things lately they brought us a fine sledful of fish, and we entertained them, and gave them every attention that we could. I suppose that you will want some idea of a winter in this latitude. I am surprised to find it so little different from what I have been accustomed to. On our shortest day we could see to read from 9 A.M. to 3 P.M. The ice upon the rivers, protected all winter by a considerable depth of snow, does not seem much thicker, as far as I have seen it, than at home, but they say that a thousand miles up the river it gets very thick, and that scarcely any snow

*Mission Life in  
N.W. Alaska, by  
Rev John W.  
Chapman, Epis-  
copal Missionary  
at Anvik*

ALASKA.—We give from far away Alaska an interesting letter from a missionary to a clergyman in the East: "I will answer your question first. It was named by Mr. Parker, my fellow-laborer, and I do not know why that name suggested itself, but I suppose he had some parish attachments which moved him. Everything here is grand. I thank God for the favor He has showed us. I do not know what will come, but so far we have got ahead farther than I supposed would be possible. We have worked with the people cautiously, and our strength has been laid out on the children. We have taught school since August 1, 1887, with an average daily attendance of eight. Two boys have had sixty lessons in the first reader, and they can read them, too. There has been no slipshod work. Four or five other boys have broken the back of reading, and there is an army of stragglers who come in more or less frequently, and out of whom perhaps half a dozen could be drawn,

is very near St. Michael's Church and school, and when opened it will be an important help to this work among colored people.

The management is vested in a board of women (white), communicants of St. Peter's Church, with its rector and wardens as the advisory committee. The property is held by the trustees of the diocese. It is thus

placed upon a permanent footing as a Church institution, and as such, and as a part of a very successful and important mission among the negroes, it asks for the help of the Church.

(Mrs.) JANE R. WILKES,  
Treasurer of the Hospital.

CHARLOTTE, NORTH CAROLINA.

### GROWTH OF MORMONISM.

THE rapid growth of Mormonism is not the least of the marvels connected with its history. Despite all the disgust and opposition which it has everywhere awakened, Mormonism has steadily grown, through sixty years of dishonor to our country, from its first church organization of six members to a total membership in the Rocky mountains of about 200,000 souls. To these must be added their adherents in all the states, and in many countries in various parts of the world, which are probably as many more not yet "gathered to Zion."

This iniquity has all this time grown pro-

portionally faster than the nation itself. At this rate, when shall the end come?

The Mormons control a territory almost as large as the area of the states of New York and Pennsylvania combined, and have a controlling influence in a tract of territory as large as that of the New England and Middle States. For sixty years they have sent out an average of eighty missionaries per year, and for the last twenty years have sent out from Utah an average of 130 each year; while the number at work in 1890 is above 200.—*From "The Mormon Delusion," by the Rev. W. H. Montgomery.*

### THE MODEL INDIAN DAY-SCHOOL.

MISS ELAINE GOODALE, a government superintendent of Indian education, says that the model Indian day-school must differ from the ordinary type of primary school mainly in the three following particulars: "(1.) *Civilization Work*. It gives thorough and practical instruction in religion, morals, habits, and manners. (2.) *Manual Labor*. It inspires a love of work, and trains the girls in sewing and all household industries, and the boys in

gardening and general outdoor work. (3.) *Compulsory English-speaking*. Especial stress is laid upon the acquisition and use of the English language for pupils to whom it is a foreign tongue. It will be seen that all these distinctions are based upon the peculiar needs of this 'backward race,' which render the work more complicated, more difficult, and more costly than the mere literary instruction of the children of civilized people."

### MISSIONARY INTELLIGENCE.

ALASKA.—As the government makes an appropriation in aid of the school which the Rev. John W. Chapman conducts at Anvik, Mr. Chapman is required to report annually on its condition and work to the Rev. Dr. Sheldon Jackson, United States General Agent of Education in Alaska. Mr. Chapman reports on the 5th of May last upon the work of the past year, as follows: "It gives me pleasure to make the following report of work done in the school at this place during the past year. The exigencies of the mission work seemed to require that the school should not be re-opened until December 2d, 1889. I then commenced keeping school

from 9 A.M. until 2 P.M. An hour in the afternoon was devoted to teaching the children to weave grass goods. This comes under the head of 'Other Studies.'

"Drawing was taught once a week, on Friday afternoons. My aim was, this year, to teach the scholars to make practical use of the knowledge acquired last year rather than to push them ahead in their ability merely to read English. With this in view I have given my attention mainly to these points:

"1st. A thorough knowledge of Appleton's Chart to be gained by the pupils. This to include the translation.



WASHINGTON, D. C. *March 13th, 1890.*

MR. EDITOR:

Please publish the above Call. The time is so short I need the help of all papers friendly to the effort for Civilizing and Christianising the Eskimos of Alaska.

If convenient to call Editorial attention to it, please do so.

Very Truly Yours,  
SHELDON JACKSON.

**CHRISTIAN TEACHERS WANTED  
FOR MISSION SCHOOLS AMONG  
THE ESKIMOS OF ARCTIC ALASKA.**

An unexpected opportunity offers for the establishment of a Mission School among the Eskimos at Point Barrow, and also at Cape Prince of Wales.

Point Barrow is the northernmost point of the mainland of the continent.

It has a permanent population of about 500 Eskimos. Last summer the Government erected at that point a Refuge station for ship wrecked whalers. During the summer there are 1500 to 2000 sailors of the whaling fleet in the vicinity. This season 20 of these men are wintering there.

Cape Prince of Wales, at Berings Strait, is the westernmost point of the mainland of the continent. It has a permanent population of about 300 Eskimos with no white men.

During the summer season, hundreds of the nomad Eskimos of the interior, visit these points for the purpose of trade. The coming of these strangers greatly increases the influence and importance of the work at the station.

At each of these stations it is proposed to erect a comfortable one story frame building; containing a school room in one end, and a teachers' residence in the other.

The schools are to be taught in English. As the people have never had schools and know no English, the schools will for a long time to come be in the primary grade.

There is no communication with the outside world except once a year, ships arriving and departing in mid-summer.

For the first year at Cape Prince of Wales, it is advisable that a male teacher go without his family.

At Point Barrow, the teacher should be a married man without children, and can take his wife with him.

The teachers should be of good sound health, and from 28 to 40 years of age.

The teachers should be prepared to remain at least two years.

As they will need to leave home next May, prompt action will be required. The work being both educational and missionary, applicants will send not only certificates as to their aptness as teachers but also testimonials from their pastor or others as to their Christian Activity.

The rigors of the Arctic Winter, and the self-denial and patience required in dealing with the natives, demands a MISSIONARY SPIRIT in the teachers. None other will succeed or be willing to remain there, even if sent,

These Schools will be Government "Contract Schools" under the management of the Board of Home Missions of the Presbyterian Church.

Address all applications with accompanying papers, to Rev. SHELDON JACKSON, 1025 Ninth Street, N. W., Washington, D. C.

A similar "Contract School" under the management of the Protestant Episcopal Missionary Society, will be established at Point Hope, Alaska. Applications for this latter should be addressed to Wm. G. Low, 102 Broadway New York.

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# THE SPIRIT OF MISSIONS

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VOL. LV.      SEPTEMBER, A. D. 1890.

No. 9.

## *THE PAST YEAR'S WORK OF THE ALASKA MISSION.*

THE mails of August 19th brought to the Mission Rooms the report of the Rev. John W. Chapman of his work at Anvik, Alaska, during the last year. The report for the previous year, published in *THE SPIRIT OF MISSIONS* for September, 1889, brought the account of Mr. Chapman's work down to July 8th of last year. Mr. Chapmau was then temporarily at St. Michael. His report this year, which we give below, is dated July 18th, 1890, and takes up its story where last year's report left off.

Mr. Chapman says: "On July 20th, 1889, the missionary [that is, he himself] left St. Michael for Anvik, sailing the new boat, with the help of four Indians. The journey to Anvik was made in twenty-five days. The mission was abundantly supplied with clothing and gifts for the children by the kindness of old and new friends, and nothing that the promptings of Christian love could suggest was left undone on the part of the Church at home, to cheer and encourage the missionary in the beginning of his year's work. The saw-mill and engine, with boiler, were sent up later, reaching Anvik September 17th. The boiler was not discharged upon this date, but upon the 24th. The steamer which brought the saw-mill, etc., was wrecked, as reported at home, and was afterward pumped out, and put in repair. The mission sustained no considerable loss, as most of the goods had already gone up by the mission boat. Building the mission house occupied the time until the end of November. It was then barely habitable, but as it offered better facilities for the winter's work, it was decided to move into it, and it proved comfortable enough all winter long. The school was opened December 2d, 1889, and continued

until the end of April, with an average daily attendance of 15.8 pupils. The efforts of the missionary were directed toward trying to teach the native children to use the knowledge which they had already acquired in the composition of English sentences. Success has not been great, but enthusiasm has been growing. Two sons of Mr. S. A. Fredericks, our neighbor of a year ago, now located at St. Michael, have been with the missionary all winter, and a son of Mr. A. Belkoff, the trader at the Russian Mission below us, during part of the year. These boys all made good progress, and were very good companions.

"In the spring of 1890 (April 15th) a native boy came from Piamute, seventy miles below Anvik, where the language of the coast is spoken, and asked to be taken in. He has no father, and since his father's death his mother has remarried, and the boy, sixteen or seventeen years old, wishes an education. He is to remain with the missionary, as his adopted son, until his majority. He speaks the Ingilik language fluently, and is of the greatest assistance to his foster father in this and other ways; doubtless, a gift from God.

"Four miners wintered at Anvik, being forced to leave the upper Yukon on account of the scarcity of provisions. Their society was very acceptable to the missionary, and they rendered him invaluable assistance on two or three occasions.

"Food was somewhat scarce in the spring, and during the winter there was an unusual amount of sickness, but the death rate was not unusually high. The possession of medical books, there is little doubt, enabled the missionary to treat successfully the dangerous sickness of one of the sons of Mr.



Fredericks, with the assistance of Mr. Fordell, a miner. It is extremely difficult to treat the Indians at all, because they do not obey directions, and a hospital, with a trained physician, should be established in the event that Anvik becomes a prominent centre for missionary operations, as it well may from its advantageous location. This was foreseen by the Rev. Mr. Parker in his selection of this spot.

"On May 16th the ice in the Yukon river broke, and the river, rising forty feet, flooded the mission buildings. There was ample time to remove the goods to a place of safety, and the loss to the mission was slight, but it is apparent that the location is not as good as was at first supposed, and it has been practically decided to move the buildings to another site, where there will be an opportunity for the Indians to build, without the danger of an inundation, in the vicinity of the mission buildings. This is vexations, but seems unavoidable.

"Few logs were caught this spring, as the wood went down the river with the ice; and the Indians, being desirous to restore their own houses, which were washed away, it was difficult to get help after the first and second weeks in June. This, besides his own inclinations, decided the missionary to go to St. Michael, where, on the 13th of July, he met Mr. M. O. Cherry, whose arrival was to him like daybreak after a dark night—not that his own position has been felt in any way irksome; but it is a great matter for thanksgiving to the Giver of every good and perfect gift, when the Church wakes up to her duty and her privileges. The same vessel which brought Mr. Cherry at the same time brought the Rev. Mr. Judge and a Mr. Cunningham for the Roman Catholics.

"The missionaries of the Church of England on the Yukon are all reported in good health. The Rev. Mr. Wallis, on the Porcupine, has been obliged to remove the buildings, etc., of the mission in his charge, to a place some thirty miles above the old site, on account of the discovery that the Hudson Bay Company's station was located in Alaska. Their removal to British territory resulted in his own removal also. The Rev. Mr. Canham still holds the post at Nuklakayet, expecting, doubtless, that the Church in the United States will send a man to take his place. Nothing has, as yet,

been done with the saw-mill, but decided to try our hand this summer.

"With regard to Christian work among the natives the Sunday service is well attended; five infants have been born and three couples married—one formerly a polygamist, and one the brother of the chief man, who is a polygamist. This chief man—he can hardly be called 'the chief'—is now left almost alone in his position. There is one other polygamist in the community.

"At St. Michael there has been one adult baptism of an American.

"It is impossible to express the feelings with which the evidences of the warm interest and devotion of our friends at home have been received. The acknowledgment of individual acts of kindness must of necessity be put off at this time, but no one must think that it is willingly done, and especially the children who have helped on the work of the mission must not feel that their work is unnoticed, or their prayers unheard by our tender Father. To the various branches of the Woman's Auxiliary which have sent means to enable us to keep clear of debt in our building operations, as has been done, and to project new work, our thanks are due, as also to those who have sustained the burden of directing the work in our behalf, and providing us with facilities for carrying on our own.

"How efficiently all has been done, and how all has had the crowning grace of love, is known in its fulness only to Him who knows all hearts."

The same mail which carried Mr. Chapman's annual report, brought also several letters from him to the Board. We give the substance of them herewith. He expresses himself as being full of thankfulness for all that has been done for him by the Church at home, and particularly for the good providence which has protected him and kept him in health. Besides the two boys spoken of in previous letters, he had with him, during the winter, the nephew of the Russian Priest. On February 4th he writes: "The progress here is visible, though slow. The school is doing well and so are the two boys who are with me. The spiritual character of the work is gaining recognition. I was much cheered lately by the questions of one of the men who has been struck by the fact that we pray continually as though something imminent were impending."



In a personal letter to one of the officers of the Board he says that he thinks the father of the two boys who have been with him the longest will send one of the boys to the States for an education. The father is a man of some means.

In a letter of July 18th, Mr. Chapman says: "The news of the sending of a missionary to Point Hope is cheering. God grant that others may offer—men who wish to spend their lives here if it seems best.

"We had a royal, or rather highly democratic, polyeratic or what-not Fourth of July at St. Michael this year. The meeting was presided over by an Italian Priest, the Declaration of Independence was read by an Englishman, the oration was delivered by an American Priest [Mr. Chapman], and the whole thing was explained to the Es-

quimaux in their own language by a Russian Priest, who afterward took us out for a steamboat excursion.

"Thank you kindly for sending us such a good man as Mr. Cherry. The sound of a Christian's voice in my ears again, that Christian being my companion, is inexpressibly sweet to me. To be *spoken* to of Christ's love by my own companion, and to have the final collect restored to its place in the daily devotions, is a blessing such that I have found nothing else to compare with it. The magnitude of it did not impress itself upon me at first, so much as it has begun to now."

Governor Knapp proposed to make Mr. Chapman a justice of the peace. He thought it best to decline, but concluded to suggest the appointment of Mr. Cherry.

### LEAFLET ON ALASKA.

1892



ST. JAMES' MISSION, NUKLAKAYIT, ALASKA.

### ALASKA MISSION.

Rev. J. W. Chapman, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.

Rev. J. L. Prevost, Nuklakayit, care Alaska Commercial Company, Box 2329, San Francisco, Cal.

Mr. M. O. Cherry, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.

J. B. Driggs, M.D., Point Hope, care Capt. J. N. Knowles, 28 California St., San Francisco, Cal.

DURING the last two years we have lengthened the cords and strengthened the stakes of our Alaska mission by opening new stations at Point Hope, on the Polar sea, and at Nuklakayit, on the Yukon river, 1,500 miles from its mouth, in addition to our original station at Anvik, on the same river, under the charge of the Rev. Mr. Chapman.

The story of the work at Point Hope is very interestingly told in a letter from Dr. John B. Driggs, published as Leaflet No. 445.

The Rev. Jules L. Prevost, lately of the Philadelphia Divinity School, was appointed and went to his field last spring. He was assigned to take charge of St. James' Mission, Nuklakayit, which was established under Bishop Bompas, of the English Church, but which, upon the determination of the boundary lines, was found to be

within the Territory of Alaska. The Rev. Mr. Canham and wife have been the English missionaries. They kindly arranged to remain during the present winter to assist Mr. Prevost, and to give him the necessary in-

struction with regard to the work and in the language of the people. There is at the station a large and comfortable dwelling-house, a well built school-house, twenty by thirty feet in dimensions, with about thirty pupils, four of whom are boarders. It is altogether likely that it will be necessary to make some equitable arrangement with the English mission for the purchase of this property. We have been in correspondence with Bishop Bompas upon this subject, but the adjustment has not yet been reached. Bishop Bompas expressed himself as quite ready and willing to hand over to our Church the charge of any of the Indians re-

siding on the American side of the border, so far as we might be able to undertake their care, expressing the hope that "even generous rivalry, if it should arise, would provoke unto love and good works." The Bishop has two other stations on the Yukon which, although first established in what has proved to be American territory, are now on the British side. A good many of the Indians, however, connected with these two stations, reside on our soil, and they will be transferred to us.

One letter has been received from the Rev. Mr. Prevost since he reached his station. This is dated St. James' Mission, Yukon river, August 4th, 1891. We append here all that is of general interest in that communication:

"At last! after a three months' trip I have succeeded in reaching my destination. The little steamer 'Yukon' landed me 'safe and sound' at St. James' Mission, on the evening of August 1st.

"On the 24th of July I left the Rev. Mr. Chapman and Mr. Cherry at Anvik, hard at work on their buildings.

"St. James' Mission is pleasantly located on the north bank of the Yukon, and about twenty miles below the mouth of the Tanana river. The property consists of two houses within a large and well fenced enclosure. The school-house will accommodate 200 children. It is well built. The dwelling is a large two-story structure of six rooms, having an addition in the rear which is used as a kitchen.

"The Rev. Mr. Canham has decided to leave for the Upper Yukon next spring.

"The four who board at the mission are half-breeds, children of traders, who pay for their support. It is almost certain that not more than one of these children will be with me next year.

"The school will probably not open before the first of September, when the natives will be returning to their winter quarters.

"The average school attendance, Mr. Canham tells me, is about twenty-five, while there are days when the attendance will exceed 100.

"I have no school materials with which to work. Can you send me what I need? The following is a list of those things needed immediately: 4 dozen slates, slate-pencils, crayons (for blackboard), 2 unaps (one especially of North America), reading charts,



2 dozen primers, 1 dozen first readers, 1 dozen second readers, 1 dozen elementary arithmetics,  $\frac{1}{2}$  dozen small geographies, 1 dozen elementary United States histories." [It is estimated that \$45 will cover the cost of these, including freight charges.]

"Mr. Canham has translated into the native tongue the principal parts of the Morning Prayer, the Baptismal and Marriage Offices, and also a shortened form of the Ten Commandments, besides a few important Collects. I am pleased to know that Mr. Canham conducts the services wholly in the native tongue. I shall follow his example as soon as I shall be able.

"An organ is greatly needed." [This would cost, delivered at the station, about \$140.] "Mr. Canham takes his bell with him next year, and that will leave me without any. A bell is almost indispensable at the mission to call the children to school and the people to church. A small bell about a foot in diameter would answer the purpose." [The bell has been given.]

"Can you send me about thirty-five Mission Hymnals, with two copies with the tunes. I should prefer the Mission Hymnal prepared by a committee, two of whom were the Rev. Drs. Shackelford and Rainsford. My next choice would be Dr. Hutchins' Sunday-school Hymnal. About twenty-five Prayer Books would be acceptable. I could readily make use of 100 copies of the Bible." [Estimated cost of these books, delivered, \$50.]

"We have a good flag-pole in front of the dwelling, but no stars and stripes to proclaim this mission American. I should be delighted to receive a flag about nine feet in length." [This has been contributed.]

"There is still plenty of work to be done on the mission houses and on the property before they can be said to be in complete order. I have already set to work on the property, and hope, in the course of two or three years, to make quite a different looking place of it. I do not mean to disparage what work has already been done, for it must be remembered that Mr. Canham has been on the spot only one winter. Enclosed I send you a blue-print which I took of the buildings. It is not a very good photograph, but I have not time to take another one, as I expect the steamer every moment from the Upper Yukon. In the photograph you will notice the dwelling, school-house and *cache*. The kitchen and wood-house cannot be seen as they are back of the dwelling. The fence is not seen as the photograph was taken from within the enclosure.

"After thorough investigation and consultation it seems desirable that another man should be sent to St. James' Mission to strengthen the work, and so that one of the two could visit the neighboring villages and make yearly visitations up the Tanana river. This is an important stream, having a

length of about 800 miles, and an Indian population of about 1,000. Another man at the mission, with the view of ultimately starting a new station on the Tanana, would be a step in the right direction. I shall visit the Tanana river this winter if I possibly can.

"Through the kindness of the Alaska Commercial Company my expenses at St. Michael and trip up the river will cost your Society nothing."

LETTER FROM JOHN B. DRIGGS, M.D.,

POINT HOPE, April 21st, 1891.

Although the first part of my missionary career seemed to be one of trials and perplexities, and at times very discouraging, yet I have in the end succeeded in establishing a school that I am beginning to look upon with considerable pride, and can safely say that never has there been any undertaking in which I was engaged where I have found myself so thoroughly interested. There is scarcely a night but that I fall asleep thinking of my children and what I can do in the future to improve their condition. These thoughts have served to pass the many hours, and I cannot look back to a single day since the first of last October, when I have had the least feeling of loneliness, although I have lived entirely alone.

There is something very fascinating in the work, and no matter how tired one may be there is always some object ahead which one wishes to attain and which continually nerves you to keep pressing onward. My sincere hope is that the Almighty will spare me, so that in future years I may be able to see the benefits that have been derived.

The population has been small this winter; as nearly as I can estimate, about one-half of the people are away—some at Point Barrow, and quite a number of others were wrecked at Icy Cape while on their way to the Mackenzie river with Captain Bain. There are also a number of families at Point Lay, as well as scattered around at other places. The cause of their absence is the scarcity of food last year, but as those that were here the past winter have fared very nicely, it is probable that most of the absent ones will be present next winter. In tak-

ing the census this month I counted everybody from the oldest inhabitant down to the youngest infant, and found that there were only 161 present. Out of that number I have had sixty-eight pupils. Among these sixty-eight were two adults, who ultimately deserted the school, as they had to hunt to supply food for themselves and families. Four young men also deserted from the same cause. All the rest I have retained as scholars. Three I have lost by death. One of these was carried off on the ice and has not been heard from since, and probably froze to death and was eaten by the bears. Another lost his life from frozen feet. I was asked to amputate them, but the big blizzards that were raging at the time rendered it impossible for me to venture out in the dark after school hours. The third scholar died from sudden hemorrhage. While instructing the children I have tried to find out if they as a people have any particular genius. So far I have not discovered any, unless it be in the mechanical line, in which respect they do very well. My school supplies for next winter will be

limited, as all the information I had been able to obtain led me to infer that if I averaged from six to ten scholars a day it would be all that I could hope for. My success has been far greater than that, much to my gratification and to the surprise of the few whites that are here. I have accomplished as much in this my first year as I expected to do in two. My ambition is to increase the daily average and build the school up to 100, which will probably be the full capacity of the tribe when they all return.

I had based my hopes on opening the school on the first of October. At last that day arrived, bringing with it a snow-storm that lasted nine days. Three or four fami-

lies had returned, my school-room was fixed, what wood I had accumulated, amounting to about a quarter of a cord, was sawed and placed behind the stove. That morning I sat in my little kitchen listening eagerly for the first arrival, but, as time wore on, no one came; so, putting on my furs, I was starting for the village when I spied a boy walking on the beach. I called him in and set him to work on the alphabet. That afternoon he progressed as far as the first eight letters, after which I presented him with two or three pancakes left from breakfast, and told him to come the following morning. He has been since one of my best pupils. By seven the next morning he returned, bringing two other boys and two girls. That evening, after school, they all waited about expecting something to eat. I had nothing to give, but promised if they would return the next day I would see what could be done. That evening, while thinking over the subject, the advice given at Port Clarence by Dr. Jackson, recurred to me. He had advised that each one of us include in our next year's orders some sea-biscuits, and at noon give each child one. The advice recurred to me and I made up my mind to put it into execution and see if any benefits were to be derived. So, mixing flour, molasses, and water together, with no baking-powder, I made a sort of cake, which proved to be quite popular and aided me greatly in building up my school. It has been my only means of discipline; for I made it a rule that all scholars had to be in the school-room at least two hours before closing, or their names would not be entered as attendants that day, and therefore they would not receive any cake. The rule has worked well and has gradually enforced an attendance that somewhat approaches regularity.

My first scholars usually arrive at any time from six to seven in the morning with the exception of the long night when the latest I ever knew them to come was twenty minutes after nine. I unlock the door as soon as I hear the first footstep on the frozen snow. They always greet me with A-lapah, although they do not seem to mind the cold. On their first arrival they will gather around the stove; then in ten minutes you can see them running out bare-headed, cutting slices of snow and eating it. I tried to keep the school-room supplied with water, but they



drink it up faster than it can be melted. I have never seen such water drinkers; they seem to look upon a cup of water as a luxury. Perhaps it is their long continued diet of frozen meat and snow eating that creates the thirst. The meat diet certainly conduces to severe nose bleeding; every day you can see several scholars running around the school room with a plug of deer hair sticking out of one or both nostrils.

As a people I like the natives very much in all but their uncleanly habits, in which respect they are most notorious. In my years of medical experience in the tenement houses of New York City and among the poorest of people I have never witnessed such sights before. They are naturally well disposed and by education will ultimately become a splendid people. There are some, perhaps, who are disposed to evil, but they are very few in number. As far as I am concerned I have not the least personal fear and go in and out among them freely, even into their houses and have always been well treated. It may be that they are learning to look upon me as their friend. The children seem to be very much attached to me, and I have certainly become so to them.

One of my dreams for the future is my mechanical class, which will have to be established later on. There is no natural material to work with, but cast up on the beach for many miles on the south side by last summer's gales is a large amount of driftwood and among that wood is quite an amount of respectable logs that could be sawed into boards. The winds here are very high and blow almost constantly, so the idea has occurred to me, Why can not I utilize the wind power to saw up the boards? Certainly no windmill that I have ever seen in civilization could resist the blizzards. The wheel would have to be so constructed that it could withstand the heavy gales in summer and also be housed in winter. I have thought a great deal on the subject and have arrived at a plan that I believe to be entirely original with myself. It is my intention when I can get the time, to construct a small practical model and see how it will work. If everything should prove successful I shall then want to build a larger one and start a small saw-mill. With the first boards I will construct a workhouse, after which as lumber accumulates, I will build houses for the natives on a modified plan. The cost of the houses will simply be, two hinges, two or three panes of glass and a few nails. It would prove an excellent way to instruct the mechanical class, besides giving the natives warm, comfortable and more healthful homes than their present mode of underground living, which is undoubtedly doing a great deal towards exterminating the race. Their death rate is out of all proportion to the births—at the ratio of three to one since the first of January. Previous to that date it was yet larger. It seems a pity for they are really the only fit ones to populate this section of our country. If Congress could be induced to send a medical commission up here to investigate the subject, or else a medical man

be appointed to each mission, it would do a great amount of good and I do not doubt but that in the end it would achieve grand results in the way of saving the race from extermination.

The news reaches me that the tribe east of here at what the native call the *napak-took* (woods) are dying off very rapidly this winter from some form of epidemic, probably catarrhal pneumonia. My own medical and surgical experience here has been quite extensive; at times I have had as high as five and six patients in a day. If the patients are unable to walk they are brought in a deer skin bag on a dog sled; if they are too sick to come out and live in the village I go to see them after the school is dismissed. When they live at long distances I have to appoint some Sunday. The long walk, anywhere from twelve to sixteen miles, wading through snow and then along the beach is anything but agreeable. It takes me about a day to recover from the fatigue. The thermometer always registers considerably below zero; each eyelash has its bead of ice, which if not frequently broken off will gradually obstruct vision, the eyebrows and the moustache also have their icicles. My rifle is always my companion on these trips during the short days and the long night, I consider it best to be armed on account of the liability of meeting bears. Although I have seen but two living ones far out on the ice I know they have been near the mission as I have seen their tracks and one night while at work in the kitchen I recognized the sound of the claws of an animal scratching on the window. At first I did not know but that it was a bear that had been

attracted by the light. Upon investigating I found that it was only a dog that had reached the window by getting on a snow drift. At another time, while plodding on my way home along the beach I suddenly heard what sounded like a deep growl. Instantly cocking my rifle I advanced, half expecting to find a bear, but it turned out to be a dog in a trap. I liberated the poor creature, for which he seemed quite grateful and rolled over on his back for me to scratch his neck. A few weeks previously I had dressed a painful wound of the hand and wrist which Mr. Hackmann had received while trying to befriend a dog in a similar condition.

The last time I had seen the sun was on December 7th, but its total disappearance probably did not occur until the 10th. It was about the middle of the long night that a boy came running late to school, saying that there was a bear on the ice in front. I immediately took my rifle and went out to see as it is not desirable to have any of those troublesome creatures prowling around. No bear was to be seen, but looking far in the south, just above the horizon was the midnight sun! The sight was very realistic and for a time I was under the impression that the sun had returned, the true return did not occur until January 3d, which gave us a night of twenty-four days, although for many days previous and following it is nearly as dark as night. I lighted the first

lamps in the school-room November 12th, and had to use them constantly up to February 9th. The day portion of the long night is made up of a twilight that travels from east to west and becomes fainter and fainter as the night advances to its middle, but is never totally extinct. Nature tries to make up the deficiency with brilliant auroras, and the moon does its share by not setting for several days at its full both in December and January. February I am not sure of as the sky was too cloudy to observe. In November I witnessed the rising of three suns. Taking the winter as a whole it has not been nearly as severe as I anticipated, and I have passed through it very nicely, our coldest weather was when the thermometer varied from 27° to 30° or 31° below zero. The average was probably about 15° below. A few miles from here on the main land the thermometer registers very much lower.

At the first station the colored man, McKenzie, died early in December. He had been laid up with rheumatism and was under my care. My visits were of necessity few and far between. The last time I saw him he wept and seemed very glad to see me. I tried to comfort him and promised to call soon and extract some teeth, but in a few days a heart complication put an end to all his sufferings. He was buried in the snow.

October has probably been the most trying month, although there have been some hard times since. My wood supply gave out the first week of the school term, and not wishing to use the coal, as that was to be saved for the severe weather, I tried to get Anakaloota to bring more, but his only reply was, "Wait; the snow is too soft. By and by Mummumingga will bring tremendous loads." There was only one thing left to do, and that was, each night after school to take a rope and walk half a mile up the beach, hitch the rope to a log and drag it through the soft snow to the mission, then cut and split it for the following day's supply, making a double trip on Saturdays. The spring then had to be visited and dug out. Next in order was housework. My breakfast was eaten between seven and half-past seven in the morning, the next meal between eight and nine in the evening, with no intermediate lunches, for always everything left from breakfast is begged away. Both Mr. Martin and Mr. Hackmann have my sincere gratitude, for when they heard of the trouble I was in they came for a day and hauled wood.

I have depended on snow through the winter for my water supply. Twice ice has been brought, but as it was not of good quality and inferior to the snow I returned to the latter. The nearest good water lake is six and a half miles from the mission, but requires a walk of eight miles in winter.

The stirring up of the ambition of the children did not occur until February when a series of blizzards set in lasting into March. The storms are beyond description; the ice, with its big mounds, extending as



far as the eye could reach, was driven from the ocean on the north side. On the south it was packed, very likely across to Cape Prince of Wales 200 miles distant. The mission at times seemed taxed almost to its utmost to withstand the fury of the gale;

the snow flew by in perfect sheets; the natives could not go on the ice, neither could the children stay out of doors, so they flocked to the mission. I was quite uneasy concerning the little ones of seven and eight years of age, and hired men the first night or two to see that they reached home safely, but found the precaution unnecessary. Weather cannot be too bad for an Esquimau. One of the worst mornings a woman came with a dog sled load of wood and asked if I would give her a little flour for it. I was only too glad to do so, my wood having given out at the time and those that were to keep me supplied being away. I therefore gave her six heaping dipperfuls. She seemed much pleased at my generosity and the news rapidly spreading through the village caused a perfect influx of dog sleds to the mission. It takes from six to eight loads to the cord, after they had brought enough to last through the summer I had them stop although they were very unwilling, food being scarce at the time. I should have allowed them to continue if it were not that it was making too serious an inroad into the flour I had laid by for the children.

During these great storms, while the attendance was larger than usual, I made extra efforts to interest the children and, strange to say, success came from the quarter least expected. I had tried in every way to start a class in arithmetic, but they would not become interested, and seemed to look upon it as an imposition that such a study should be inflicted on them. I had tried in various ways to instruct them in addition, but they were determined that they would not learn. At last, one day, more in desperation than anything else, I remarked that not one should touch a slate until I was through. That excited their curiosity. Then, taking the slate I wrote on each one a few small examples and said I was going to see which one brought me the correct answer first. Immediately the arithmetic class became the centre of attraction, each scholar being anxious to be the first. Even the visitors became excited and urged on their favorite. The rest of the children became anxious to study arithmetic, but it had its price; they must first go through the primer twice, then learn to write their names, besides being able to count and write figures up to 100. From that time on I could see the improvement. It is remarkable how readily these people learn, even with no hard study on their part; all that is necessary is for them to become interested.

My singing class has been a great aid in one respect, as it nearly obliterated the alphabet class. It would have amused you to see the beginning. I wrote the numerals up to eight. The children laughed, but

soon became interested, and tried to sing. I was struck by the very limited range of their voices, and so, calling each one up, tried them individually. As soon as they saw what I was going to do there was a general stampede. You could see little Esquimaux heads sticking out from under the benches and tables; but not one tried to leave the room. As each one was called by name he would come out of his hiding place laughing, and make the effort, for they are very obedient. After practising their voices for one or two weeks, the first tune taught was the alphabet, arranged for singing, the first verse being the capitals written in regular order, the second the small letters written backwards. The tune proved very popular and was sung all over the village. I heard of one young man seventy-five miles away who had learned the alphabet by hearing it sung by some of the Ligara people. He had also procured some of my little slips of manilla paper on which simple words are written to drill the children with before advancing them into the primer. He was very much interested and was trying to learn the words.

The writing class was also an interesting feature at first. I gave them two bottles of ink, but they always examined each and decided which they considered the best. That one is used, the other avoided. Each scholar has a pen bearer, whose duty it is to dip the pen into the ink. They also prefer choosing their own positions. Looking over in one corner of the room I saw an object just rising above the table; it was a girl of fourteen. She was on her knees and elbows writing, in another place a boy lay face downwards on the floor, he also was writing, and so the positions chosen were various. It has to be borne in mind that they are not used to chairs and tables at home. Invariably, if beginners make a mistake they try to rectify it by scratching with their finger nails. The introduction of a drawing class was more of an experiment, and to try to keep the advanced ones busy.

My reading class has been the principal one and the progress made by many of the children has proved quite satisfactory. It has also aided me greatly in learning the language, which is not an easy one to acquire. I can speak it to-day nearly as well as any of the whites that live here, yet I am not able to carry on a conversation of any extent. None of the natives speak English, and so, each word has to be learned through diligent inquiry. From my investigations I believe that our Sunday instruction when thoroughly established will prove highly successful. I have already had hearers that were apparently very much interested, but unfortunately at those times, and much to my own disappointment, I was forced to feel keenly the inefficiency which rendered it impossible for me to continue the conversation in their language. In the next winter's work that I have mapped out for myself, I have included Sunday instruction.

Our mission building is the pride of Point Hope, being the first real house that most of the natives have ever seen, they call

it *iglopuk* (big house). Visiting natives are always brought to the school. If I go out of the room for a moment, the children gather around the visitors, then read, count and sing to them. They are very proud of their little capabilities in those lines and take considerable pride in "showing themselves off." The house also gives me great satisfaction in all but the large formation of ice which covers the walls, ceilings and everything else. Even the kitchen and schoolroom, which are always kept comfortable through the day, have their limited share. When the thaw set in I was flooded for over a week and was forced to bore holes through the floors to allow the water to escape. However, I have plans which will probably limit the ice formation to a certain extent, one is ventilation. It must be borne in mind that the large attendance of people at the mission building and the steam arising from them on coming into the warm room, besides their breath, along with what steam is formed by the fires, all forms ice on the walls and ceilings. This condition lasts from four to six months, and therefore the necessity of good ventilation. Although I was forced to desert my sleeping-room in November on account of the condensing and freezing of my breath on the blankets and the danger of having any exposed portion of my face frozen, my nose having been very slightly touched one night while asleep: yet I have not suffered from the cold. I did more shivering last summer while forced to stay on the south side than I have this whole winter and were I given my choice between a hot and cold climate I should invariably choose the cold.

By my third year I expect to have everything in splendid working order. What books are required will be here; all improvements that are necessary will have been made; I shall have mastered the language, and it is my intention, God willing, to make it the golden year of the mission. The

fourth year I wish to start the mechanical class.

It has often been my wish that this house was larger, for I believe that the principles worked out here would make any mission succeed in the course of time. I have tried to make the school popular and raise the ambition of the children. The natives are learning to rely on me in sickness and trouble, and through the good example I have tried to set them I have gained their confidence, which will go a long way towards helping the work in the future.

Trusting that our Heavenly Father will guard and guide my footsteps in the future,  
I am,

Yours sincerely,

JOHN B. DRIGGS.

#### ALASKA MISSION.

Alaska Commercial Company, Box 2329, San  
Rev. J. W. Chapman, Anvik,  
Rev. J. L. Prevost, Nuklakayit,  
Mr. M. O. Cherry, Anvik.  
J. B. Driggs, M.D., Point Hope.





CHURCH OF THE HOLY CROSS.

MISSIONARY'S LOG HOUSE.

## Pine Ridge Mission, (Missionary District of Niobrara.)

4

### Southern Churchman.

"Nisi Dominus Frustra."

RICHMOND, VA. . . . . AUGUST 10, 1893

#### Early News from Alaska.

A letter from the Rev. John W. Chapman, dated near Ounalaska, July 12, was received at the Mission Rooms July 31, saying:—

"I am now on my way East. It is probable that I shall be delayed at Ounalaska some time on account of the movements of the Alaska Commercial Company's vessel in which I have taken passage and so I write this hoping it will be taken on some two weeks in advance of my arrival, by the United States mail steamer.

"I am well and have had a singularly profitable year. Rev. Mr. Provost is well and Dr. Jackson who is with us on the trip to Ounalaska brings a good account of Dr. Driggs."

elsewhere.

March 10. 1897

— In view of the brief time that will elapse before the annual sailing of the vessels for the westernmost parts of Alaska, authority was delegated to the committee on that mission to appoint two additional missionaries, one for Point Hope and the other for the Yukon district.

# SPIRIT OF MISSIONS.

Vol. LVIII. OCTOBER, A. D. 1893. No. 10.

#### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, SEPTEMBER 12TH, 1893.

— Letters and reports were submitted from the Rev. John W. Chapman and the Rev. Jules L. Prevost, missionaries in Alaska; the substance of which is published in THE SPIRIT OF MISSIONS. Word was received of the arrival at San Francisco of the Rev. Mr. Chapman on leave of absence. After the meeting it was learned that he was temporarily detained in Chicago by reason of illness.



ANNUAL REPORT ON DOMESTIC MISSIONS OF THE BOARD OF MANAGERS.

THE Board of Managers presents herewith the fifty-eighth annual report of the work of the Church in Domestic Missions. It contains the reports of the several Missionary Bishops; a list of the missionaries ordained and unordained; the Treasurer's report of receipts and disbursements for the year; a table of dioceses and missionary jurisdictions showing appropriations and contributions for 1892-93; and an analysis of receipts for Domestic Missions since 1887; all of which are commended to the attention of the clergy and laity of the Church.

STATEMENT OF RECEIPTS AND PAYMENTS FOR DOMESTIC MISSIONS

1893. Sept. 1st.	White.	Indian.	Colored.	Total.	
To Cash paid out since Sept. 1st, 1892, on account of Mission work in—	\$	\$	\$	\$	\$
Alaska.....		6,257 05		6,257 05	

THE WOMAN'S AUXILIARY.  
Its 16th Anniversary Appropriately Observed.

At the afternoon session of the 16th anniversary of the Massachusetts branch of the Woman's Auxiliary yesterday, at Trinity Church, devotional exercises were conducted by Rev. Dr. E. Winchester Donald, after which Bishop Lawrence said a few words of welcome to the delegates and introduced the different speakers.

Rev. Henry Forrester of Mexico said that to the women was due the credit of starting great missionary movements. In explanation of the work in Mexico he said that the movement began 28 years ago, and missionaries went there by invitation of the people of the country, who desired to return to the faith of the primitive church. At first it was successful, and then through bad management it lapsed. Again it has revived, and the churches are strong in faith and spiritual power. There are 23 congregations, 11 parochial schools, five presbyters and eight readers. These congregations are all that can be attended to with the present force, but with 20 new men the churches might be increased to 50. There is need of 35 more schools. Mr. Forrester spoke especially of the work done at the Dean Gray manual school and at the Mary Josephine orphanage.

Rev. John W. Chapman of Alaska followed, saying that the field of Alaska is not a large one in one sense of the word, as the country contains only 30,000 inhabitants; but it has a large territory where the church has but three missions. Mr. Chapman described the life of the natives in their underground homes and the need of physicians to minister to the physical wants of the people. Difficulties of teaching the natives were described, secular, manual and religious training being given with satisfactory results.

Bishop Fergusson of Cape Palmas, a native African, closed the meeting with an extensive account of the work of the missions and the growth of the church in Africa, with words of praise for the members of the auxiliary for help given him.

of the Protestant Episcopal Church Domestic Missions.  
Should it be desired, the words of the Indians for work among Color

1892 + 93  
REPORT OF ST. JAMES' MISSION,

NUKLAKAYET, ALASKA, FOR 1892-93.

In addition to the Rev. John W. Chapman's report for the past year of Christ Church mission, Anvik, published in the September number of this magazine, we have also received from the Rev. Jules L. Prevost his report for the same period of St. James' mission, Nuklakayet.

Mr. Prevost dates his report at St. Michael's, July 3d, 1893, and says: "The following report, for the year ending June 20th, 1893, I respectfully submit to the Society. The work of the past year has been outwardly large, inwardly small. Ignorance of the language has been a great impediment, and notwithstanding the great need of a knowledge of it, I have been unable to give it the necessary attention on account of the vast amount of other labor required of me.

"The necessity of a strong central point in the Yukon valley becomes more and more apparent as the work proceeds. The possession of a river steamboat on the Yukon, such as the Rev. Mr. Chapman suggests, would not merely be a wise step, but is a necessity if our work is to be extended. A visit up the Tanana river, which required eighty-four days, over a distance exceeding 1,500 miles confirms the desire to take immediate possession of this region. The length of the river is 800 miles; there are nineteen villages with a population of about 700 and 483 baptized members of the Anglican Church.

"During this year nineteen marriages were solemnized within six weeks. All the marriages at this place have turned out well, which is encouraging. In all these cases caution has been observed by both Mr. Canham and myself.

"The statistics of St. James' mission and the surrounding district are as follows:

Population, about 3,000; baptized persons, about 2,000; baptized persons enrolled, 1,153; communicants (around Fort Yukon), about fifty, baptisms during the past year, 119 (divided as follows: by Bishop Bompas, of the Church of England mission, 34; by the Rev. Mr. Prevost, 69; the Rev. Mr. Canham, 3; the Rev. Mr. Chapman, 2). Of those baptized, 20 were adults, and 99 were infants. The number of services during the year was 110; highest attendance, 223; average attendance, 55; marriages, 9; burials, 4.

"We need a place of worship which will comfortably seat 250 persons. Our school-house is too small to accommodate the occasional large gatherings which meet here.

"The medical work has been a prominent feature of the year. I have used one of the mission house rooms as a hospital ward, and the attempt convinced me of the practicability as well as the necessity of hospital treatment. I have also frequently visited many of the sick, who could not come for dispensary treatment, in the hope that by object lessons the natives would learn in the course of time to nurse their own sick. I have made 216 visits to the sick, and dispensed medicine in 614 cases at the mission house, making a total of 830.

"The school, with the aid of the material sent last year, has done well. The average attendance falls slightly below that of last year, which is accounted for by the Tanana trip. The number of school days was 88; lowest attendance, 10; highest, 75; average, 30. During the past year I had three boarding-scholars, two of whom had their board paid, and one partly so, leaving \$100 to be paid by the Society. I am grateful for the action the Society has taken with reference to my salary, since it permits me to pursue my work with an untroubled mind."

In a letter accompanying his report and dated at St. James' mission, September 7th, 1892, Mr. Prevost transmits an extract from an interesting letter written to him by Bishop Bompas from Stephen's Camp, Yukon river, July 26th, 1892, and which is as follows: "I am told that I am here only about two and one-half days' distance down stream from your house, that is the Rev. T. H. Canham's mission. I suppose this may mean about 200 miles. I find here a band of Indians under a chief named Stephen, who are made up of Tukuth and Totsikutchin Indians, and speak partly both languages. The adults nearly all understand the Tukuth and several have Tukuth books. Some are only visiting from camps higher up the river. We are here almost half-way to old Fort Yukon from your mission.

"The Indians ask to see a minister and to have a catechist resident with them, but I know not how this can be managed. In summer you might easily come up on one of the steamers and, bringing a canoe with you and a boy, could return home after two or three days' visit. But I hear of a band of Kitlikutchins across the mountains to the north who have never been taught or baptized except three men baptized long since by Archdeacon McDonald. That band joins these Indians, I learn, at the first snow here at the river and stays till New Year. If you could manage to come up here by sleds on the first ice you might instruct and baptize them. They speak the Totsikutchin language. . . . I have baptized five infants of the Indians here and have been asked to marry some couples, but think rather to leave this for you to do at your discretion. . . . I spent three days with another band at Semati's camp, two days higher up the river. Those are Tukuth Indians. They say that they have had no minister to stay with them for fifteen years, though several have been pass-



*Spirit of Missions May 1893.* 29

## DOMESTIC MISSIONS.

### Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....*

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### UNEXPECTED NEWS OF THE ALASKA MISSION.

As I have an opportunity of sending out word with reference to our work, and especially as to the wants of the country, I have thought best to take advantage of it, as such information might be of importance, if a Bishop with clergymen should enter the region this year.

On the 15th of December, 1892, I left St. James' Mission, Nuklakayet, and travelled up the Tanana river 370 miles, with dogs and sled. In this stretch of country I came across eight winter camps, with a total population of over 360 natives. Of this number 346 are baptized members of the Anglican Communion, and are divided as follows: Ninety-six men, ninety-five women, and 155 children, under eighteen years of age. Neenanu, the central village of this region, is 200 miles from the mouth of the Tanana and is the largest camp, having a population of sixty (sixteen men, eighteen women and twenty-six children).

Twenty-five miles below this place there are about ninety natives scattered over a large, flat tract of country, known as Muntoh (Among the Lakes). These Indians, as well as a few others, winter at Neenau. This increases the population of the place to about 200 for a few months in the winter, and again in the spring. I promised to visit this village every winter, if the Indians would build me a hut to live in, as a free-will offering. This they gladly promised to do. There are four well built log cabins here, three of which have been erected since my visit of last year. The people are anxious for a minister and a school. The school would have an average daily attendance about the same as that of St. James' Mission. This is undoubtedly the place where a missionary and a layman should be stationed. The Jesuits have already hinted at occupying this region, and

as they will have a Bishop with a number of followers entering this year, we cannot yet determine where the new missionaries will be stationed. This will be a difficult field to occupy, on account of having to freight necessary supplies 200 miles from the boats of the Yukon steamers. If we had a steamboat of our own, as the Jesuits have, this difficulty would be obviated. A steam launch carrying and towing from four to five tons (in weight) would answer the purpose. A half-barrel of flour, costing \$2.50 at San Francisco, by the time it reached Neenanu would cost about \$17.50 if it had to be freighted by the present means.

I trust that help will come this year for the neglected region of the Tanana. The workers are indeed few! May it please the Father of Wisdom to send forth laborers into His harvest. Amen.

Leaving the Tanana, I took a straight course overland across the mountains and down again, reaching Forty Mile, on the Yukon river, January 17th, 1893, after an absence of thirty-three days from St. James' Mission. The whole distance travelled was 690 miles. At Forty Mile I met Bishop and Mrs. Bompas, whose guest I had both the honor and pleasure to be. The Bishop has been visiting near the head waters of the Tanana. Here he baptized twenty-six Indians living on this river. Twenty-nine Tanana Indians of the same region had been baptized previously by the Rev. Mr. Ellington.

The Bishop would invite the services of an American clergyman here. Although Forty Mile is on the English side of the border, most of the miners and Indians are Americans, and all of the mining is done on American territory. Two saloons were kept open this winter until after New Year's



Day, when money became scarce, but the cosmopolitan element of Indians here, surpassing their exemplars, are still making and drinking the vile stuff, although they will soon be driven off, by hunger, to hunt. The miners, many of them, are men without hope. As one of them has said, "We are a bad lot. We don't believe in God, and that sort of thing. I have no faith in those things myself." But some good may be done among these men. They are readers. They want books and periodicals, and it seemed to me that good might be had from healthy literature. So with the permission and good-will of the Bishop I talked with the miners, called a meeting, formed a permanent library organization, with officers and committees, and in three days' time, long after the saloons had to close, we were able to collect \$315 in gold for periodicals and books. The list of books, etc., was submitted for approval, and, I must say, I do not think a better selection, considering drawbacks, could have been made. Any one wishing to send books to the Yukon Miners' Library may do so through myself, at St. James' Mission.

An American clergyman at this place, or near, on the Alaskan side of the border, to work among the miners, would find I am sure his labors compensated far beyond his best hopes, but it needs the right man, who I am sure would have no difficulty in raising from \$1,000 to \$2,000 yearly.

Bishop Bompas has done and is still doing his good work, both summer and winter, among our own people (I mean the Alaska Indians) ungrudgingly; but it must be mentioned, although he does not refer to it, that his trips among our people require both time and money. Time he could readily use to his purpose among his own peo-

ple, and the money comes from English pockets.

I wrote an important letter last September, with extracts from a letter of Bishop Bompas in reference to the upper Yukon. I am under the impression that this letter is still at St. Michaels. The Bishop suggests a missionary at Fort Yukon, where he would be within reach of about 500 Indians. This would relieve the Bishop of all responsibility for this region, which he visited this past summer, and considers his duty to continue to visit till our society takes the work up.

If there is any opportunity for securing a government school at Nowikakat, eight miles below St. James' Mission on the Yukon, I would strongly urge the Society to obtain it. There is a trading post here, and a small permanent village of natives, but many Indians congregate here in winter and spring, and as the trader informed me as many as 400 Indians have been here at one time. The average daily attendance at the school might be from twenty-five to thirty scholars. From St. James' Mission down to Nulato, a distance of 200 miles, and the natives were baptized either by the English missionaries, or ourselves, and are thereby our people.

Early to-morrow morning I leave Fort Mile to return to the mission. I shall take route different from that by which I came, hoping thereby to see Indians of the upper Tanana that have not been reached by any missionary.

The last time I heard of the Rev. Mr. Chapman was last September, when he was well, and at work on his church edifice.

J. L. PREVOST.

FORTY MILE, NORTHWEST TERRITORY,  
January 25th, 1893.

### THE WANTS OF OKLAHOMA AND THE INDIAN TERRITORY.

In accordance with the suggestion of the Board of Managers, at its March meeting, I send you the following statement of our needs and corresponding desires in Oklahoma and the Indian Territory. We now receive from the Board \$1,200 for white work and \$300 for Indian work. This has been already all appropriated (by the Bishop of Arkansas) to the two missionaries at Guthrie and Oklahoma City, and one Indian Deacon

at Darlington, and, at present, for several months at least, it is not possible to divert any part of it to any other part of the field. There is, in my judgment, good and immediately profitable openings for at least five more missionaries in the white field in the two territories, namely, two more on the line of the Santa Fé railroad in Oklahoma and the Chickasaw nation, two in the Indian Territory on the Missouri, Kansas



MISSION STATION AT ANVIK, ALASKA.

[From a Sketch by the Rev. John W. Chapman, showing the Mission Building surrounded by Traders' and Indians' Houses.]

### *Spirit of Missions. October 1889.*

ing. But they have Christian leaders among them. . . . I think a missionary resident of old Fort Yukon might work among a considerable circle of Indians around. . . . I should be glad for you to consider this with Mr. Chapman and to hear your views. If my services should be wanted I might be able to come down next summer for a short visit, in the steamer."

### **1892-93 THE ALASKA MIS**

WE publish below the only full report received from Alaska up to the day of going to press—the report of Anvik station, by the Rev. John W. Chapman. We have had letters, however, from the Rev. Jules L. Prevost, at Nuklakayet, and from the Rev. William T. Lopp, a missionary of another society at Cape Prince of Wales, telling us of the welfare of Dr. John B. Driggs at Point Hope.

The Rev. Mr. Prevost writes, under dates of September 7th, 1892, and June 28th and 30th, 1893. A letter received from Bishop Bompas pressed upon Mr. Prevost the necessity of opening schools at several points; but the hindrance to this work as well as the evangelistic work is the lack of helpers. The "Indians are dissatisfied that we cannot give their children more schooling." The number of baptized members of this Church is about 2,000, of whom Mr. Prevost is personally acquainted with 1,153. Mr. Prevost knows of about fifty

communicants. He writes: "The administration of the Church is required—not in part, but the whole from the Bishop down. . . . St. James' Mission, Nuklakayet, should be the centre of operations. Here we must have a hospital, a boarding-school, and a House of God, of no mean dimensions. Supervision on the Tanana and at Nowikakat on the Yukon is urgently required. Fort Yukon must be occupied."

Mr. Lopp, thinking we could hear from him six weeks earlier than tidings from Dr. Driggs could reach us, writes under date of June 20th, 1893: "In January and February, my wife and I made a missionary trip to Point Hope, on dog sleds. We spent several days with your devoted and faithful missionary, Dr. Driggs. All the way up the coast on the north side of Kotzebue sound, we heard of him and of his good works. We found him and left him enjoying good health; but we fear this will not continue long if he does not reduce his working hours."

Interesting and important letters have been received, moreover, from Dr. Bompas, the (English) Bishop of Selkirk, containing offers of assistance pending the sending of reinforcements by us, providing the necessary financial arrangements could be made.

#### MR. CHAPMAN'S REPORT ON CHRIST CHURCH MISSION, ANVIK.

Last year your prayers were asked, that the Spirit of God might move the people to



# DOMESTIC MISSIONS.

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*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....*

## MR. PREVOST'S WORK IN ALASKA.



A MISSION BUILDING AT ANVIK, ALASKA.

IN the last number of this magazine we published brief notes of the Rev. J. L. Prevost's report (dated July 5th last) of his work in St. James' Mission, Nuklakayet, Alaska. The report is very full and interesting, and we give the substance of it below.

Mr. Prevost writes: "I fail to express my gratitude at the thought that all I have asked has been given. May God bless the donors. I have received gifts from friends that I am unable to acknowledge, because no letters have been received accompanying them. To those I wish to give hearty thanks. With the kind assistance of the Rev. Mr. and Mrs. Canham, the work of the mission has made

steady progress during the past year. Mrs. Canham did special work in gathering the girls once a week and giving them lessons in knitting, besides kindly supplying the natives with materials to work with; and many hours of the week were devoted to giving the wives personal instruction in the same work.

"Mr. Canham took charge of the Church services during most of the year, and accompanied me on the Tanana trip. He also did very important service in finishing the translation of the Morning Prayer, baptismal, marriage and burial services, and of the Ten Commandments. With reference

to these translations, it seems to be very important that they should be printed (I send you a copy of the translations to be printed), or else, if it is preferred, a printing-press might be sent to the mission. The latter is undoubtedly the better plan, and would be serviceable to the whole Yukon mission. A bright boy could be taught the art of setting type, printing, etc., which would also give him occasional employment; and the greatest difficulty — proof-reading — would also be easily overcome.

"The school is an important part of the mission. An improvised blackboard and a

that was to accept the opportunity offered. So I called another meeting and laid the plans before them, which were in substance as follows: That if they would build two houses, according to plans, one for boys, the other for girls, their children (of school age) would be taken care of while they were away; but immediately on their return, if but for one day, they were to take charge of their own children until their departure again. The benefits of this plan are as follows: (1) Greater facility of introducing Christian principles among the children; (2) teaching home duties and cleanliness; (3)



seek salvation through our Lord Jesus Christ. Now let the brethren praise God and give thanks through our Lord and Saviour Jesus Christ, that our prayers are heard, and that here, as in all the world, the Gospel has borne fruit. Without doubt the Holy Spirit of God has worked among us to turn the hearts of the people from vanity to seek the Living God.

It is indeed with us but the third hour of the day. The conflict with ignorance and superstition has but well begun; but the signs are most cheering. Voluntary help has sprung up. Heathen practices have been abandoned. Attendance at the preaching of the Word has been constant, and the people have faithfully helped, and some have confessed their Saviour and have become communicants.

I speak with amazement, but not to believe would be to distrust God and all human good faith. At the beginning of the year one of the pupils who has been trained at the boarding-school expressed his willingness to help in the work of evangelization, and has all the year faithfully lived up to his profession. At nearly Christmas-time the people, acting together of their own accord, in obedience to the Second Command, gave up the only one of their feasts which appeared distinctly to savor of idolatry. From time to time their medicine-men have privately made confession of a guilty conscience toward God, and two have publicly acknowledged that they had done wrong; one at least making a frank and sufficient confession that he had deceived the people. It would appear also that the consciences of those practicing polygamy have been aroused. The harmony and good order which have prevailed among the pupils of the boarding-school throughout the year, are full of the promise of blessing.

So much can be said with a thankful heart. I shall now speak of some details of the work of the year.

#### PUBLIC SERVICES.

The Sunday morning service has been regularly maintained, with the monthly celebration of the Holy Communion, since the first week in December. Also Sunday-school at noon of Sunday, attended by all the members of the day and boarding-school, and in the afternoon of Sunday the people have been regularly assembled for additional instruction, and worship in their own tongue. During Holy Week and the week preceding, daily instruction was given to a considerable number in the afternoon. The people have faithfully responded to these efforts, and the outlines of the Gospel narrative have become more clearly known to them. This work of instruction has been supplemented, to some extent, by house-to-house teaching, in which some of the older pupils of the school took such an interested part as to raise great hopes of the possibility of organizing a band of native evangelists at no distant day. Besides these services, a class for intending communicants was held on Wednesday afternoons for two months during the latter part of the year.

dozen slates, pencils and chalk, given by Mr. Canham, were the only materials used to teach sixty-seven children; so you may know with what pleasure I hail the school material this year. Notwithstanding the drawbacks, the young folk were anxious to attend school, and it is pleasing to say there was a very good attendance during the year.

"One discouragement is the little time devoted to the school. Many a day the school has been entirely suspended on account of the sick and suffering claiming attention. Not one of the children but can count well and rapidly to 100 intelligently in English, and it is also a source of comfort to the teacher, when school is over and a feeling of helplessness and loneliness creeps over the mind, to hear a sudden outburst of a child's voice singing Mrs. Alexander's 'All things bright and beautiful.'

"There is the greatest difficulty at times to prevent the natives sending their children to the Jesuit boarding-schools. They hear that the children are well fed and clothed and learning to speak English rapidly (a thing they take much pride in), and the temptation is really very great. In fact, I wonder that they have not sent more children to the Jesuits than they have. Calling the Indians together, I had a long talk with them on the subject, in which they participated quite freely. During this conference one of the natives suggested that they build a house for their children to live in while the parents were away hunting and fishing, and ask the missionary to look after the children during that time. The suggestion took root. Time was a matter of great importance, so the question had to be settled immediately. After a month of prayerful consideration there seemed to be but one thing to do, and

#### OCCASIONAL OFFICES.

There have been four baptisms of infants, one marriage, and the Burial Service has been four times read. Prayers for the sick have been requested by the people themselves on two occasions.

#### CHARITABLE WORK.

Several times the women have cheerfully responded to my request to sew for those who needed such care, and both men and women have assisted in ministrations to the sick. I should say that no difficulty need be apprehended in the attempt to organize work upon these lines.

#### SCHOOL WORK.

This did not begin until late in the season, on account of the necessity of doing out-of-door work, especially of procuring and sawing lumber for the construction of the church in the spring, and also because it seemed best to improve the condition of the interior of the school-house. The accompanying copies of the report made to the agent of the national bureau of education will give details, and I enclose them as an appendix to this report. I hope also to send specimens of the work done in the school this year, illustrating the progress of the scholars in both literary and industrial branches of study. The interest shown by

introducing these slowly, perhaps, but surely among the old folk; (4) more rapid advancement in the school, and (5) giving the parents no occasion for sending their children to the Jesuits, as some have done already. If I had the necessary help, the expense of feeding the children would be small, the amount probably not exceeding \$200 for all the children per school year. The Indians have not had the opportunity of doing their share, but as soon as they do find it, I shall be ready to do my part. There will be three creole children boarding with me this winter, but as they are being paid for by the parents there will be no expense to the Society.

"From three to four weeks at Christmas-time, and also in the spring, a large concourse of strange Indians (mostly from the Tanana river) takes place here. In the spring there is no difficulty as to the question of housing them, for then they are able to inhabit their white drill tents, which they bring with them, and form a pretty picture as they are seen strewn along the river bank. At Christmas, when the winter's cold is at its lowest, these visiting natives, who come to celebrate New Year's Day, naturally seek shelter in the houses. The result is overcrowded houses. One cabin which came under my observation and measuring twenty by fifteen feet, with ceiling six feet high, contained no less than thirty-six beings, not counting the dogs. One can imagine what the atmosphere of such a place is like, so I need not attempt to describe it. This is the way these natives contract many diseases. In the next place, all attempts to make such a cabin homelike to its possessor is futile. The plan in view is to relieve as much as possible the task laid upon our own people, to accommodate the visitors by building a large house (with apart-

the scholars this year seemed greater than ever before, and was delightfully invigorating to me. During the greater part of the winter seven lads were maintained as boarders. After the school was opened I took a room in the same house with them, and we lived happily ever after; they doing the ordinary work of the house, and the cooking, in rotation; and thus I gained much valuable time for translations and other work, and was able to give them efficient oversight. After the school closed in the spring, I still kept four of these lads with me, partly as company and help, and partly because two of them had definite ideas of qualifying themselves for future work. Both these are examples of faithfulness, making the interests of the mission personal to themselves.

Industrial work has been referred to in this connection. Not much was attempted, but it was thought that if a class could be taught to do some one useful thing in a workmanlike and intelligent manner, it would encourage them by giving them confidence in their own ability to do good work. This was done, and a class of seven was instructed in saw-filing. The results will appear from specimens of their work which I shall send.

In the latter part of the report to the agent of the bureau of education, mention



is made of a class of adults who voluntarily undertook to learn to read and write English. This movement originated with some women who had not forgotten the words of the Rev. Mr. Parker, who encouraged them

to think that they could do this. The attendance at this class increased from five or six to ten or twelve daily. At first it was composed mostly of middle-aged people; but soon there were added to them some of the young men and women who had formerly been pupils in the school, and who had never progressed very far, leaving as they grew up and it became necessary for them to help in the support of the family. It was especially gratifying to see this work going on, and the interest and success of the class went on increasing until it was no longer practicable to continue it. Several times I was assisted in this work by one of the more advanced pupils of the boarding-school, who taught very intelligently.

#### IMPROVEMENTS IN THE MISSION PROPERTY.

A large shed has been built over the saw-mill, and the interior of the school-house has had considerable work done upon it. The old partitions were taken out and replaced by more convenient ones, a ceiling was laid and covered with sawdust, and the school-room was lined with drill and wainscoted; though that is a rather ambitious word to use, considering the quality of the work we did. Something still remains to be done on the lower story, and the upper story should be furnished with a shingled roof and made into a dormitory.

#### THE CHURCH.

I have now very good news to tell regarding the church now in process of building. The foundations were laid last fall, and this spring sufficient lumber was procured and sawed to finish the portion already contracted for. When the first course of logs was laid a brief service was held, and the Divine blessing invoked on the work. The people were told that if any wished to help of free will, they could do good service in helping to lift the heavy logs on the walls. There was a generous response, and in three days the walls arose, all perfectly enjoying the work, and with no let or hindrance of any kind. Some thirteen men in all gave their services, and all seemed well pleased. The framework of the roof and tower is now completed, and the cross stands aloft as the symbol of peace. The work is in the hands of the only white communicant here, Mr. Maurice Johnson, and in every detail so far it has been skilfully and satisfactorily done. There is no reason to doubt that by next winter it will be ready for use,

though the chancel and vestry-room are not in the present contract, and will have to be added later.

#### BOAT-BUILDING.

A small boat, twenty feet long, was built here this spring by two of the natives, and their success was such that I now consider that we can be supplied with such boats as we may need, here at Anvik, and at a moderate cost. The expense of this one was not over sixty dollars, and while it is not of the best, yet it is respectable, and the boat is perfectly trustworthy so far as can be known until it has seen longer service. The model is particularly good, and I might say hardly inferior to any that I have seen on the Yukon river, so far as my experience enables me to judge. The same impression seems also to be made upon all who have seen it, and it is considered quite a triumph of native skill. I watched it in building, and could see no serious faults in construction.

#### FINANCIAL.

It will be remembered that of the appropriation of \$1,500 made last year for this mission and St. James', the sum of \$850 was reserved to Anvik, and \$650 to St. James'. The agreement between Mr. Prevost and myself was made in view of the probability of there being a boarding-school kept here. I simplified accounts this year by taking out from the goods which came to my order from San Francisco, a quantity of equal value with the amount reserved (\$850), and by using from this stock to meet the necessary expenses of the mission, until it was exhausted. It was not quite sufficient, and I then made use of all other resources which I considered legitimate, including gifts of clothing from the Woman's Auxiliary, and such mission property (as tools, etc.) as could be spared without inconvenience to the mission.

#### HELP GIVEN.

In concluding this report I would mention with warm gratitude, the great benefit which I have received from the gifts of the Woman's Auxiliary, particularly in the matter of clothing. This is always greatly needed, and that sent last summer was of the most serviceable kind. My thanks are due to the parishes of our western coast which responded so liberally to the request of the Secretary, made in our behalf. Kindness was shown also not only at home, but in this place, such as it gives me pleasure to recognize. Such neighborly help was afforded at Christmas as made that usually hurried and trying time a season of rest.

#### THE FUTURE.

Finally, I would speak most earnestly of the prospect for the future. During this winter I have considered it my duty to re-

main here instead of making journeys for the purpose of evangelization, hoping to make some preparation for the use of native help; and the result has on the whole justified my hopes. I seem to see more and more clearly that there is needed, at each mission station, a force sufficient to maintain two distinct lines of work. The work of training and directing evangelistic effort should be in the hands of one having a somewhat intimate acquaintance with the native language, and at the same time the general school work upon which so much depends should be going briskly forward in the care of teachers of proved ability.

It is not too much to ask in Jesus' Name, that such should offer. How cheering it was to us last year to know that trained nurses had signified a willingness to do service in this field, cannot be known except by those who have borne the part of solitary watchmen in some part of the City of God. And it is such that should offer: those who have become accustomed to rule.

The discipline to which we owe our success up to a certain point is the pledge of success in the difficult work of ordering our lives in new and trying, I had almost said desperate, conditions.

I would minister some encouragement to those to whose Christian love I owe so much. The promises have come to have a deeper meaning to me. Cast thy bread upon the waters, and it shall return to thee after many days. He that now goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy and bring his sheaves with him.

I trust that you, too, who are more intimately interested in our work, may be cheered by the knowledge of progress, even though the work is often lamely and painfully done. We have assurance enough that it cannot fail, but the Church naturally and rightly expects some evidence of success; if not always success of achievement, at least of endeavor. If I have not emphasized the trying experiences of the year in this report, it is because no one will be likely to think that they do not exist, but much more for the reason that the present joy does not permit me to dwell upon them. That God may bless what has been written to the strengthening of all those who call upon Him, is my sincere prayer.

JOHN W. CHAPMAN.

ALASKA.—The report to the agent of the national bureau of education regarding the school at Anvik, to which the Rev. John W. Chapman refers in his report on another page, is as follows: "I have the honor to present herewith the report of the school work done at this place during the season of 1892-3."



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## THE ALASKA MISSION IN 1891-92.



MISSION BUILDINGS AT ANVIK, ALASKA.

THE Rev. Mr. Chapman, in his letter accompanying his unfinished report, writes that he had little more to say in the report than that their material work had gone on finely, that the mission house, with the exception of papering a part of it, painting, and other minor details of work about it, was in good condition for use. The store-house and carpenter-shop were ready for use, and all tools were in good condition. The school-house was as yet but a mere shell. The saw-mill was in successful operation, and logs were being prepared there for the church. A good report is given of the work in the school, which had twelve boarding-pupils among its scholars. The

Sunday-school was composed of the boarding-pupils and a few of the day-scholars.

Mr. Chapman writes: "I have this to say—the result of an experience that I think may be fairly called a searching one—that the conditions of life here are trying to a degree that can hardly be appreciated at home, and that the truest kindness might be to send out the majority of applicants with the understanding that their first year or two would be merely to make trial of the country. I do not think that this should be so strongly insisted upon as to forbid those who evidently desire to give their whole lives to the work of missions without the thought of ever drawing back, from being



entrusted with an unusual degree of responsibility. The corrective for whatever is faulty in such characters will probably be found in the work which we may believe our Heavenly Father Himself appoints for their own training and development, as well as for the benefit of those to whom they minister for His sake."

By the same mail which brought Mr. Chapman's report was received a long and interesting letter from the Rev. J. L. Prevost, dated at St. Michael's July 5th.

Mr. Prevost expresses his hearty thanks for many gifts to his mission, some of which he can acknowledge only in this way because the names of the givers did not accompany them.

With the kind assistance of the Rev. Mr. Canham and wife the mission had made steady progress during the year. Mrs. Canham did special work in teaching the girls to knit once a week, and many hours each week were given to instructing the married women in the same art. Mr. Canham had charge of the Church services most of the year, and gave very important aid in finishing the translation into the native tongue, of the Morning Prayer, the Ten Commandments, and the offices of Baptism, Holy Matrimony, and the Burial of the Dead. Mr. Prevost sends a copy of these translations, and believes that they should be printed in New York, or that a printing press should be sent to Alaska for that purpose.

The school had prospered, with a daily average for the year of thirty-three; the highest attendance being sixty-seven; number of school days seventy-nine. Steps were being taken by the natives for erecting two houses, which could be used by the mission for housing the children of school age while their parents were away on their hunting and fishing trips.

Mr. Prevost is of the opinion that the great need at St. Michael's, next to the preaching of the Gospel, is a hospital for ministering to the sick and the suffering, and that a start may soon be made in that direction. During his ten months' stay at the mission 546 cases of illness had been treated, and Indians had come for treatment from a great distance. There is no hospital or graduated physician in the whole Yukon valley with its native population of 20,000, and with two or three hundred whites.

Mr. Prevost continues with a statement of the great need of more workers at St. Michael's. A married clergyman or layman and another woman would strengthen the station very greatly. He concludes as follows: "The sunshine of God's blessing has often burst through the trials and disappointments of the work and given the laborers encouragement; alone, yet not alone, for Christ is with us, our Friend and Companion, standing ever by our side. This thought is our joy and hope. The Lord Himself is near to uphold and strengthen us by His presence."

#### OPENING OF KING HALL, WASHINGTON, D. C.

KING HALL, the theological school for Colored students founded by the Board of Missions, was formally opened on Thursday, September 15th, by the Bishop of Maryland, chairman of the board of trustees and visitor, under very bright and promising auspices. The Hall, which occupies a commanding position with abundant grounds on the top of Howard Hill, opposite the university, has an attractive and comfortable look, and the earnest and intelligent young men, eight of whom have already been enrolled as students, give hopeful promise of a future career of usefulness in the Ministry.

Morning Prayer was said at an early hour, and at eleven o'clock Holy Communion was celebrated by the Bishop, assisted by the

warden, the Rev. W. V. Tunnell, in the small and appropriately furnished chapel of the building. Bishop Paret's address to the students respecting their entrance upon a path beset with toils and difficulties, but leading to such great results and crowned with so much happiness, was full of wise and fatherly counsel. It was no light task, he said, for any man, however well equipped beforehand, to reach the high standard of attainment and scholarship wisely required by the Church for her ministers. He himself had given seven years to this preparation. In their case the difficulty was increased by the necessity of acquiring a thorough preliminary training in English literature and the classics. Therefore pa-

The ministerial and church work of this Mission is under the care of the Home Board—the schools are supported by the Woman's Executive Committee of Home Missions, located at 53 Fifth Ave., New York.

*The North Star* is filled with events of daily interest in the schools and also contains bits of history regarding the general evangelization of the country. It has published a letter (too long for insertion,) from the Rev. C. G. Wallis of the Church Missionary Society, London, England, a gentleman who was located at Rampart House on the Porcupine river which is a branch of the great Yukon. The station is north of the Arctic circle, and, like Professor Stevenson, of the Point Barrow Station, this missionary can receive and send out but one mail a year.

Mr. Wallis writes of distant tribes who have visited the Fort and who have carried away with them the words of everlasting life: "In the month of February, 1888, two Indians arrived at the Station who had traveled on foot nearly 200 miles. They reported that although so distant from the Mission many of their number had been brought to Jesus. The work originated with an old man who had been troubled about his sins for more than six years, but never had been able to realize that joy and peace which comes to the soul through simple faith in the Lord Jesus Christ. He had been led to pray much for this experience. After prayer on Christmas night a voice seemed to say to him: 'Thy sins are forgiven thee.' At once the old man's heart was filled with joy and the light for which he had been so long seeking now burst in upon his soul. Although the people in the camp were asleep he awoke them to tell of the new joy, he had found through faith in the Lord Jesus Christ. They were astonished at the old man's joy it was something new to them. The next day the news spread through the whole village."

From morning till night from an overflowing heart he was preaching Jesus and the power of the spirit accompanied his pleadings. The whole of New Year's evening was spent in prayer and praise by those who had gathered into one camp seeking for Jesus. Their cry was, "Oh, Jesus come to us." Their prayer was answered and many that night found joy and peace in believing.

"The Indian men who had walked nearly 200 miles to see me, were rejoicing in Jesus. Their faces shone with the joy that lit up their hearts. They said, 'We feel as though we could pray all day long,' and on the journey to the Fort every time they stopped to take a rest, part of the time

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was spent in prayer and praise." Through his interpreter the missionary talked with them until midnight, warning, exhorting and encouraging them, and he thus closes his letter:

"How my heart rejoiced over the proof of God's love to me! What child of God would not give up home and friends for an Arctic life to have the joy of seeing these poor Indians rejoicing in the love of Jesus."

Ten denominations are now engaged in work among the natives of Alaska. We can only glance at the work in charge of the Woman's Executive Committee above alluded to. Of the six mission schools under its care at Point Barrow, Juneau, Hoonah, Fort Wrangell, Jackson and Sitka, the last named is described by a tourist as the "largest and best equipped institution in Alaska and is increasing in size and scope as fast as means are provided."

The boys from the school aid in the erection of the mission buildings; the church and Boys' Hospital being some of their late work.

From the blackboard of the *Home Mission Monthly* we copy the following: "Missionary work begun by the Presbyterian Church, 1877

The school was kept but a little more than five months, as the quarterly reports will show. The spirit manifested by the scholars was excellent, and their progress was very gratifying. The parents gave their hearty support to the school. The plan of instruction was as follows: The first two months were devoted to a thorough review of the work done hitherto. The rest of the time was devoted to carrying them forward toward English composition, with some attention to arithmetic and geography. The specimens of the scholars' work which I shall send with this will show the degree of success attained.

"During the last month of the session, by way of breaking ground in the direction of industrial education, seven boys were instructed in saw-filing. A fair representative specimen of the work turned out by this class will also be sent to you.

"The attendance for the year may be summarized as follows: Total attendance (day and boarding-school), 2,579 days; whole number of days taught, 110; average of daily attendance, 23.4; seven boys of the boarding-school maintained an aggregate of 939 days, and taught an aggregate of 578 days, as per quarterly reports.

"Toward the close of the session it became apparent that some of the adults in the community desired instruction, and a class for two hours daily was established for them, and is still continued, with an average daily attendance of five or six, and an apparent tendency to increase; but this has been so recently begun that it does not seem to demand a formal report.

"The year has been singularly full of



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....*

## THE ALASKA MISSION IN 1891-92.



MISSION BUILDINGS AT ANVIK, ALASKA.

THE Rev. Mr. Chapman, in his letter accompanying his unfinished report, writes that he had little more to say in the report than that their material work had gone on finely, that the mission house, with the exception of papering a part of it, painting, and other minor details of work about it, was in good condition for use. The store-house and carpenter-shop were ready for use, and all tools were in good condition. The school-house was as yet but a mere shell. The saw-mill was in successful operation, and logs were being prepared there for the church. A good report is given of the work in the school, which had twelve boarding-pupils among its scholars. The

Sunday-school was composed of the boarding-pupils and a few of the day-scholars.

Mr. Chapman writes: "I have this to say—the result of an experience that I think may be fairly called a searching one—that the conditions of life here are trying to a degree that can hardly be appreciated at home, and that the truest kindness might be to send out the majority of applicants with the understanding that their first year or two would be merely to make trial of the country. I do not think that this should be so strongly insisted upon as to forbid those who evidently desire to give their whole lives to the work of missions without the thought of ever drawing back, from being



wish to tell you principally, although these things are interesting, but there is something more interesting yet to me. Five years ago, when Mr. Parker and I first came here, we found the people not able to read, or to speak any English, except that one or two men knew a few words. The children were growing up to be just like their parents. That is, they would be satisfied to live in the dirt all their lives, and do nothing but go out and get a few fish and berries and roots, or hunt a little, and get some meat and furs. With the furs they would buy from the traders a little flour, and tea and tobacco, and perhaps a china cup and saucer.

As they grew up and married, if the young men liked their wives they would keep them; and if they did not they would send them away and get another. Sometimes they would keep the children, and sometimes they would give them away to some one else. Sometimes a man would have two wives. About all the religion that they had was that their parents taught them not to steal; and in the winter they would make feasts for the reindeer and other animals, so that they would have good luck in hunting.

Then, beside this, they learned to believe in ghosts, and they also believed that the "medicine man" could make them sick if he was angry with them. As each village usually had several medicine men, it was a pretty hard case for the children, and they used to be scared almost all the time, and so they grew up to be cowards. They did not know that the older people were lying to them about the ghosts, and they really believed in them. They were not told how God loves us and takes care of us, so I don't see that they had much to comfort them. They did not know that Jesus had come and told us about Heaven, and they did not know what would become of them when they died.

Now I do not mean to say that all of this is changed in five years, but what I do say is that we have made a good beginning. The children are very happy in coming to school. We started that right away. A few days after we reached Anvik, when we first came, I had to go away to get some of our things that had been left at St. Michael, and when I came back I found that Mr. Parker had the school all at work, children sitting on benches and on the floor, learning to read.

hard then, because they speak English and we could speak their language, so we had to make signs, and by and by we got along a little better. We gave them some crackers and tea and dried fish to eat at noon. Ever since then they have come to school in the winter, and now we can understand one another very well, and they can read and write a good deal of English, but only three or four can speak much of it. Last year, however, they began to speak a great deal more than they had done yet. They write on their slates about the Reindeer, the Bear, the Mink, and other animals, and sometimes they



FRANK, AN ANVIK BOY.

write about the school, or about things that they like or do not like.

Last winter ten boys lived with us, and when the spring came we sent them back to their homes, and during the summer I saw that some of them were helping their parents to catch fish for the winter supply of food. I think that when they go back they will find that there is a great difference between this place and their homes. Here they are learning something better than ghost stories; and instead of being frightened, they are learning that God loves them, and already I can see that some of them wish to live better

than they have been doing, that they want to know things that other people know, and do as other people do. Some of them want to keep themselves looking better and have their clothes cleaner, and some wish to make little gardens, and some wish to make respectable houses.

It helps them to be happy. If they have a good time while they are here they are the more willing to listen to our advice, and do the work that we set for them to do, and so I am glad to have them have a good time at Christmas, or at any other time. So you see we have a good use, not only for the school-books and slates and the beautiful globe which you sent, but also for the pictures and the toys, and the musical instruments. Better than all, I think they are beginning to understand that you send them because you love Jesus and wish them to love Him too. I tell them of this, and I know that in time they will know what it means.

When you send anything to the heathen children, or to the missionaries, will you not pray for them? Ask God to make the missionaries wise, and to make the heathen love Jesus.

I am sincerely your friend,  
JOHN W. CHAPMAN.

### Kibbo Ga.

"There, I'm not going to do another stitch; it's too hot weather to sew even for the heathen!" and Emily tossed away the pillow-case through which her needle had been squeaking for ten minutes. "It's very kind of Mrs. Pratt to give our Junior Auxiliary work, but I do wish she didn't mind having her pillow-cases stitched on the machine; sewing over and over is such a job in this weather. My fingers are 'most worn to the bone, and the first left-hand one is black with needle pricks. What did our foremothers do before sewing-machines were invented! I guess the little Africans will have to get along with a few dollars less; I must rest awhile.

"Oh! how hot it must be in Africa. How can those missionaries stand it! I'm glad I don't have to be one. How hard it must be to see the poor people suffering, and the little children made into slaves, and praying to dreadful idols that they are afraid of, and never knowing one word about God, who loves them, and has a beautiful Heaven waiting for them. Maybe the missionaries go hungry sometimes to give food to these people, or to have money enough to buy them out of slavery.





I believe I would if I were there among them; but it doesn't seem as important when you are comfortable yourself. Well, well, what a lot of suffering there is, and I not in it!"

Emily found herself sewing again, and the more she thought on the heathen and the heat of Africa, the faster her needle flew, till, to her astonishment, the clock struck six, and the seam was done.

"There," she said, "I'm glad I did it after all. Two solid hours—that means thirty cents more; if the other girls do as well, we'll have a big sum to send and cheer up that dear missionary."

\* \* \* \* \*

It was even as Emily said, very hot on that afternoon, in a certain village in Africa. The sun blazed down on the small mud huts, and the tall palm-trees gave no shade. But the little children were not crying, for the boys were having a grand elephant hunt, with long sticks for spears and dogs for elephants. They ran about in the sunshine, and then cooled themselves by diving into the little river, dogs and boys together, where they swam about like so many brown seals. And the fleetest, strongest, merriest of all was Kibbo Ga.

All at once there sounded cries of terror and every one ran in one direction, toward the great hut in the middle of the village; the children knew what that cry meant. Alas, alas! the Arabs were upon them. Spears and arrows were as nothing before those terrible lightning guns "that spoke and men fell dead." In an hour their village was in ashes, and themselves, chained together, two and two, and bending under a heavy burden of elephant tusks, were marching, marching along a narrow track toward the sea-coast.

Kibbo Ga was there. He had seen his father and mother fall when those terrible guns spoke; he had hidden in a hut, but was soon dragged forth and given a burden of ivory which must be carried if he would save his life. So he marched with the rest, through woods where the trees were so thick and tall that it was always twilight beneath them; through rushing rivers, where he must swim for his life; across thirsty, burning plains; through marshes where the water was up to his shoulders and his bundle must be carried on his head. Some of the people dropped down and were left to die; some tried to run away and were loaded with more chains, but Kibbo straightened his young back and set his teeth; he would not give up, there might be some good waiting for him.

At last a wonderful the eyes of all those people... ed all their lives on green fields and forests; a long, level stretch of blue, with neither palm-tree nor mountain as far as they could see. It was the ocean that lay before them. The journey was ended. But the poor people wept, for now would they be sold to some cruel master, to spend their lives in misery, with no hope of help from the angry idol god, who, they thought, had forgotten them. They had never heard of the True God, who never will forget or forsake.

As they stood huddled together, the good missionary chanced to pass. It smote him to the heart that they must be sold to unbelieving masters, who would never tell them the truth. If only he could buy them and set them free, and teach them of a Saviour's love! But, alas! he had so little money. Suddenly he remembered the last letter that the mail had brought him; it contained a little gift from a certain society in America; a very little, but enough to free one slave. It was in his pocket. He took it out and laid it in the Arab's hand.

"I will take this boy," he said. And so Kibbo Ga was sold. Yes, sold, but to the good man who would take off his chains and give him liberty; who would also break the chains of heathen ignorance that Satan had bound about his soul, and teach him of the liberty wherewith Christ hath made us free; who would feed his starving soul with the spiritual food of the Gospel which would give him everlasting life.

Now it chanced that the good missionary was about to sail to America, to collect money for his work in Africa, and so Kibbo Ga found himself on board a great ship, the like of which he had never dreamed of; moreover, Kibbo gazed at himself in astonishment, because, whereas formerly his brown body had been clothed only with a bit of goat-skin bound to his waist, now it was covered with a wonderful mass of blue cloth that buttoned together in a mysterious manner, such as he and his fathers had never known.

On board that ship was no happier person than Kibbo, nor any busier. If the missionary had asked him to cut off a hand or foot in his service, he would have counted it a small return, but he only asked for such reasonable things as hot water, or a pillow, and Kibbo was happiest when he could run for them. He learned the English language fast, and then he... his ears wide to hear the

a soul. So Kibbo opened his heart wide to let in light and love, and before the ship reached America he was baptized. And his first thought on stepping ashore was: "Here I can study and learn till I am fit to go back and tell my poor African brothers the good news."

\* \* \* \* \*

It was no longer hot in the room where Emily sat with her friends of the Junior Auxiliary, for the summer and autumn had passed, and winter winds made the open fire seem very comfortable.

"Now, girls," said Emily, "what work shall we take up this year? We sent a pretty good sum to Africa last fall, but we must make it larger next time."

"Don't let's send it to Foreign Missions, anyway," said Bell; "they're so far away. You never know what becomes of the money, and I believe ours was just wasted last year."

"I don't," answered Emily; "and anyway, there are the heathen perishing for want of the Gospel, and here are we, and God expects us to send it to them; if we don't we are unprofitable stewards. Don't you suppose, if we do our part, God will do the rest? It's selfish to get up excuses just because it's a trouble, and I say let's try it again, because all the nearer things are so much more interesting that, perhaps, more girls will work for them."

"Let's take turns," said May; "Foreign one year, Domestic the next, and we can study up about both, which will make it twice as nice to work for them."

"Agreed," cried all the girls.

"All the same, I don't believe our money to Africa did one bit of good," insisted Bell.

Don't you wish those girls could see Kibbo Ga—whose name now, by the way, is Joseph—poring over his Bible, and spelling out the words, "*God so loved the world*"?

MARY M. BURGESS.

### The Young Christian Soldier.

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# THE SPIRIT OF MISSIONS.

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APRIL, A. D. 1893.

No. 4.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MARCH 14TH, 1893.

— The following elected members were present : The Right Rev. Drs. Whitaker, Scarborough, Starkey and Rulison ; the Rev. Drs. Hoffman, Satterlee, Applegate, Greer, Vibbert and Anstice ; and Messrs. Stark, Vanderbilt, Low, King, Mills, Cutting, Chauncey, Brown and Ryerson. Of the *ex-officio* members the Right Rev. Drs. Perry and Brooke were present. In the absence of the President and Vice-President the Right Rev. Dr. Whitaker was called to the chair.

— The Right Rev. Dr. Francis Key Brooke, Missionary Bishop of Oklahoma, and Mr. Arthur Ryerson, who had not been present at any previous meeting of the Board, were introduced respectively by the Right Rev. Dr. Rulison and the Rev. Dr. Vibbert.

— Official notice was received from the Rev. Dr. Samuel Hart, Secretary of the House of Bishops, of the election of the Rev. John McKim as Bishop of the Missionary Jurisdiction of Yeddo, and the Rev. Frederick Rogers Graves as Bishop of the Missionary Jurisdiction of Shanghai, together with the information that the Secretary by order of the House of Bishops had cabled both gentlemen the fact of their election.

— A resolution of the Diocesan Convention of California was received from the Rev. R. C. Foute, unanimously inviting the Board of Managers to hold the next meeting of the Missionary Council in San Francisco. Whereupon it was

“ *Resolved* : That, with the approval of the Presiding Bishop, the Missionary Council be held in San Francisco as early as possible in October.”

Since the meeting a communication has been received from the Presiding Bishop in these words : “ According to the provisions of Article IV. of the Constitution of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, I hereby give my approval of the designation of the city of San Francisco, California, as the place of meeting of the next Missionary Council of the Church.” The Board of Managers appointed a committee of five to inquire as to what terms can be made for transportation, etc.

— Information was received from the Commission on Work among the Colored People that they had met in the city of Washington on the 28th of February, and continued the appropriations for the several dioceses to the close of the second quarter (March 1st) of the present fiscal year, with the single change that the appropriation to Virginia was divided so that the new Diocese of Southern Virginia should receive \$1,697.50 for the quarter and the old diocese \$287.50. The Bishop Payne Divinity-school is situated in the new diocese.

— Communications were received from twelve of the Bishops in the United States, having missionary work within their jurisdiction, with regard to appointments, etc., and favorable action was taken where necessary. In view of the brief time before the

sailing of the annual vessels to our part of the Territory of Alaska, the Secretary was requested to make a strong appeal in the name of the Board for at least two clergymen for the mission, stating the urgency of the case. This appeal appears on another page.

— Letters were received from the Standing Committee and members of the mission in China, from which it appeared that there had been another riot at I-chang (which, however, was immediately put down), showing that the missionaries there need always to be on the alert. Archdeacon Thomson had made a visitation of the work at Hankow and Wuchang, and expressed his gratification at what he saw. Mr. Graves was about going up to I-chang with Mr. Sowerby, where there were ten persons awaiting baptism, and there were five more at Sha-sze; the work at those stations being temporarily under the charge of native clergymen assisted by catechists. The standing committee sent a pressing request for the appointment of a clergyman to be stationed at Hankow with the Rev. Mr. Ingle, who during the time that he was studying the language, should take the services for the English residents there. Before the death of Bishop Boone an arrangement had been made to this effect; the English community guaranteeing 400 Hankow taels per annum for two years toward the salary. The Rev. H. Clinton Collins, M.D., of the Diocese of Easton, whose application was already before the Board, was appointed for the position. The Rev. Sidney C. Partridge arrived at Shanghai on the 30th of January. By assignment of the ecclesiastical authority he has taken charge of the work in the valley of the Yang-tse, with residence at Wuhu.

— A most interesting letter was received from the Rev. T. S. Tyng with regard to the usefulness of St. Paul's School, Tokyo, referring to the appeal published in the last number and which had obtained a wide circulation. Incidentally he states that in the Japan mission there are now more than fifty young men in various stages of preparation for the Ministry or for work as evangelists; nearly all of whom give promise of great future usefulness; and also states that a very large proportion of the communicants of the mission are young men. The prospects are very bright; one of the most hopeful things being the deep interest of the Japan Church in charitable work. For example, two orphanages in Tokyo are altogether managed and mainly supported by the Japanese.

— Holy Trinity Church, Philadelphia, has contributed (in two years) \$9,110 for the new church at Kyoto under the charge of the Rev. A. D. Gring, which will be known as Holy Trinity Church. With the sanction of the Board, Mr. Gring has issued an appeal for \$10,000 for a parish house, to be built upon the same plot upon which also the new building for St. Agnes' School, recently at Osaka, is to stand.

— Letters were submitted from Bishop Ferguson and from the kings and chiefs of the Cavalla tribe, the king of the Rocktown tribe, and from several of the catechists representing the native Christians in those districts, which are more particularly noticed on another page.

— The Board accepted the resignation of the Right Rev. Dr. Paret as an elected member, which resignation had been presented at the previous meeting, because the Bishop's attendance could at the best be infrequent and irregular and he did not think it right to bear, nominally, responsibilities which he could not faithfully fulfil.

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#### WANTED IMMEDIATELY:

Two men, in Priest's Orders, married preferred, to join the Alaska mission. It is necessary that whoever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced; and, since the annual vessels sail early in May, applica-



encouragement, and I recognize with gratitude the marks of the Divine blessing.

REPORT OF ST. JAMES' MISSION, NUKLAKAYET, ALASKA.

Mr. Prevost dates his report at St. Michael's, July 3d, 1893, and says:

The following report, for the year ending June 20th, 1893, I respectfully submit to the Society: The work of the past year has been outwardly large, inwardly small. Ignorance of the language has been a great impediment, and notwithstanding the great need of a knowledge of it, I have been unable to give it the necessary attention on account of the vast amount of other labor required of me.

The necessity of a strong central point in the Yukon Valley becomes more and more apparent as the work proceeds. The possession of a river steamboat on the Yukon, such as the Rev. Mr. Chapman suggests, would not merely be a wise step, but is a necessity if our work is to be extended. A visit up the Tanana River, which required eighty-four days, over a distance exceeding 1,500 miles, confirms the desire to take immediate possession of this region. The length of the river is 800 miles; there are nineteen villages with a population of about 700 and 483 baptized members of the Anglican Church.

During this year nineteen marriages were solemnized within six weeks. All the marriages at this place have turned out well, which is encouraging. In all these cases caution has been observed by both Mr. Canham and myself.

The statistics of St. James' Mission and the surrounding district are as follows: Population, about 3,000; baptized persons, about 2,000; baptized persons enrolled, 1,153; communicants (around Fort Yukon), about fifty, baptisms during the past year, 119 (divided as follows: by Bishop Bompas, of the Church of England mission, 34; by the Rev. Mr. Prevost, 69; the Rev. Mr. Canham, 3; the Rev. Mr. Chapman, 2). Of those baptized, 20 were adults, and 99 were infants. The number of services during the year was 110; highest attendance, 223; average attendance, 55; marriages, 9; burials, 4.

We need a place of worship which will comfortably seat 250 persons. Our school-house is too small to accommodate the occasional large gatherings which meet here.

The medical work has been a prominent feature of the year. I have used one of the mission house rooms as a hospital ward, and the attempt convinced me of the practicability as well as the necessity of hospital treatment. I have also frequently visited many of the sick, who could not come for dispensary treatment, in the hope that by object lessons the natives would learn in the course of time to nurse their own sick. I have made 216 visits to the sick, and dispensed medicine in 614 cases, at the mission house, making a total of 830.

The school, with the aid of the material sent last year, has done well. The average attendance falls slightly below that of last

year, which is accounted for by the Tanana trip. The number of school days was 88; lowest attendance, 10; highest, 75; average, 30. During the past year I had three boarding-scholars, two of whom had their board paid, and one partly so, leaving \$100 to be paid by the Society. I am grateful for the action the Society has taken with reference to my salary, since it permits me to pursue my work with an untroubled mind.

In a letter accompanying his report and dated at St. James' mission, September 7th, 1892, Mr. Prevost transmits an extract from an interesting letter written to him by Bishop Bompas from Stephen's Camp, Yukon river, July 26th, 1892, and which is as follows:

I am told that I am here only about two and one-half days' distance down stream from your house, that is, the Rev. T. H. Canham's mission. I suppose this may mean about 200 miles. I find here a band of Indians under a chief named Stephen, who are made up of Tukuth and Totsikutchin Indians, and speak partly both languages. The adults nearly all understand the Tukuth and several have Tukuth books. Some are only visiting from camps higher up the river. We are here almost half-way to old Fort Yukon from your mission.

The Indians ask to see a minister and to have a catechist resident with them, but I know not how this can be managed. In summer you might easily come up on one of the steamers and, bringing a canoe with you and a boy, could return home after two or three days' visit. But I hear of a band of Kitlikutchins across the mountains to the north who have never been taught or baptized except three men baptized long since by Archdeacon McDonald. That band joins these Indians, I learn, at the first snow here at the river and stays till New Year. If you could manage to come up here by sleds on the first ice you might instruct and baptize them. They speak the Totsikutchin language. . . . I have baptized five infants of the Indians here and have been asked to marry some couples, but think rather to leave this for you to do at your discretion. . . . I spent three days with another band at Semati's camp, two days higher up the river. Those are Tukuth Indians. They say that they have had no minister to stay with them for fifteen years, though several have been passing. But they have Christian leaders among them. . . . I think a missionary resident of old Fort Yukon might work among a considerable circle of Indians around. . . . I should be glad for you to consider this with Mr. Chapman and to hear your views. If my services should be wanted I might be able to come down next summer for a short visit, in the steamer.

A letter received from Bishop Bompas pressed upon Mr. Prevost the necessity of opening schools at several points; but the hindrance to this work as well as the evangelistic work is the lack of

helpers. The "Indians are dissatisfied that we cannot give their children more schooling." The number of baptized members of this Church is about 2,000, of whom Mr. Prevost is personally acquainted with 1,153. Mr. Prevost knows of about fifty communicants. He writes: "The administration of the Church is required—not in part, but the whole from the Bishop down. . . . St. James' Mission, Nuklakayet, should be the centre of operations. Here we must have a hospital, a boarding-school, and a House of God, of no mean dimensions. Supervision on the Tanana and at Nowikakat on the Yukon is urgently required. Fort Yukon must be occupied."

The Rev. William T. Lopp, of the American Missionary Association, stationed at Cape Prince of Wales, thinking we could hear from him six weeks earlier than tidings from Dr. Driggs could reach us from Point Hope, writes under date of June 20th, 1893: "In January and February, my wife and I made a missionary trip to Point Hope, on dog sleds. We spent several days with your devoted and faithful missionary, Dr. Driggs. All the way up the coast on the north side of Kotzebue sound, we heard of him and of his good works. We found him and left him enjoying good health; but we fear this will not continue long if he does not reduce his working hours." [Nothing has come directly from Dr. Driggs up to October 18th.]

A BUDGET OF LETTERS FROM ANVIK.

In addition to the letters given elsewhere in the SPIRIT OF MISSIONS for last month and this, from the Alaska mission, we print extracts from private letters from Mr. Chapman to his friends, giving fuller particulars of the year's work in Christ Church mission.

"August 21st, 1892. Sunday. This is a most peaceful day, and to-morrow is likely to be a very busy one. Many people at service, and a nice Sunday-school. I made an honest attempt to translate the Lord's Prayer, but it is beyond my power yet, on account of the want of familiarity of the people with the ideas, and the language consequently not to be relied upon to express them, until I find out far more of its capabilities than I know at present. No word for 'kingdom.' I doubt if any adequate word for 'forgive' or 'temptation.' Everybody willing to help, but no certainty, even with the use of the books printed by the English Society for use up the river—another dialect of this language, as I now feel sure. So I have to conclude that my only way is to give it up for the present, and by going as much as possible to the village, get more familiarity with the language."



"September 22d. In the logging camp. So late in the season as this we are able to be out getting logs for the spring work. We are cutting on the bank opposite to the village, and some six or seven miles above, within sight of home. I have the mission boat, and have with me two boys, who specially seem to belong to me, and six men. With no fire in the boat, it is sometimes a little chilly, but warm furs and blankets cure that. Now is not this a nice way to go logging? To start off on Monday morning with a fine breeze, and about noon to run up alongside a sandy beach lined with spruces, make your fire on the beach, and never have to set up a tent or anything, but just step aboard to eat and sleep, and when you cut your trees, to tumble them down the bank into the river, make a raft, and float them home! Our provision-box contains about a bushel of turnips. Then there are so many grouse here, that we have had all we could eat for two or three days. They are flying around all the time; before we get up in the morning we can hear them on the beach near our camp fire, and as we go to work they keep flying up almost from under our feet. They get in the way of the boys practising shooting, and a good many get hit!

"One of the subjects of our thoughts now is, that the steam-boat which should have brought up the greater part of our supplies has not arrived, and it looks as though she would not this year, for it is almost the end of the season for navigation. I am not greatly disturbed, although I have very little flour; but I have oatmeal, rice, beans, peas, etc., so that I think I can take several boys; and then, too, it will be a practical demonstration of the need of a steam-boat. The truth is, that the traffic is overcrowded, and both the Roman Catholic and Greek missionaries know it, and have their own steam-boats, and the former are going to have a second, as I am told. I shall not suffer this year in case of the failure of the boat to come, so much as Mr. Prevost, who is very poorly supplied.

"I have a sexton now, Paul, one of our boys last winter. He thought he was not earning his money, and volunteered to wash the floor. I selected him because he always used to keep his own things tidy, and would often put the school-room in order without being asked. I don't know that I care to make the boast that nothing is done for pay at this mission. I think it is a great encouragement to a boy to be able to earn a little money to spend as he likes, and am especially pleased to see that what the boys get goes to their parents or young brothers and sisters. I appealed to the men to-day, who are with me, to do something toward building the church without pay, addressing

them as younger brothers, for they are all young men, and reminding them of God's love and providence. So it is arranged that we are to spend to-morrow cutting 'for God,' and it will doubtless result in a good big raft, instead of a rather meagre one. I looked up, and it did seem as though I could understand a little of that 'New heavens and a new earth, wherein dwelleth righteousness.' There was just time in those few minutes to develop an amazing amount of individuality. The Ingiliks are independent, and inclined to work when the way is somewhat prepared for them.

"October 1st. The men continue to behave wonderfully well, and I can feel that the church, when built, will represent something real done for Christ's sake, both by them and by myself. I have desired this so much, it did not seem as though I could bear to have it go up, and no part taken by the people themselves. I had plans to start the women at charitable work, sewing for neglected children, and I did not wish to begin until the men had done something first. Now my plans for the sewing society seem likely to be realized, and I can't tell you what a comfort it was to see 'our Queen' drink in the meaning of 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.' She heartily joins in, and my plans embrace the neighboring villages. They have felt that the Anvik people are specially favored, and I want them to feel that there is a warm spot here; so shall try to get the women to sew for all the orphans within reach.

"The steam-boat came at last, with all the goods, and Mr. Prevost also received his; but when the boat came they were reduced, at Nuklakayet, to grouse and fish, and only about ten days left in which the boat could come. Indeed, they met the ice coming down the river, and after turning back from Nuklakayet, they outstripped it. Mr. Prevost was thinking of sending his boys to me, so a probable famine was barely averted; and I think this bears strongly on the advisability of our having a steam-boat, and I cannot help hoping that one will be forthcoming.

"The mission was never as well prepared for winter, and the great abundance of warm clothing sent relieves me of a great deal of trouble in providing. Mr. Johnson is also settled in an unusually neat little cabin, and, as two of the natives built houses this summer, this begins to have more the appearance of a town.

"The sawmill has proved of the greatest utility, and, as I see the probability of a more decent way of living being adopted by the natives continually growing greater, I cannot help thinking that it is fulfilling the

hopes which we had of it, for I think that the possibility of getting boards is a direct incitement to build.

"October 22d. I have been fixing up the school-room so that it is very cheerful indeed, and the scholars all appear with clean faces, and much improved in the matter of clothes also, so that one can see what they really look like; and it is a pleasant revelation. They are now shouting out English sentences in their play, but in this thing we are some years behind the Roman Catholic mission. Nevertheless, our people are getting the name of being well-behaved, and I am satisfied that the children have been taught here so thoroughly, that they will go on and learn English now of their own accord, even if the school should stop; that is, some of them would learn to write and many to speak it.

"November 21st. I determined not to take the Anvik boys as boarders this year, but rather those from other villages, to cut off occasion for envy, of which I had seen some signs on the part of the people at a distance, and also to extend the influence of the mission as much as possible into other villages. It went a little hard with me, for I liked the boys who were with us last winter, and wanted them back, and their parents wanted me to take them; but I refused, though one threatened to send his son to Kosureffsky. However, he did not send him, and the school settled down, and all were at work cheerfully.

"The most promising of the older boys, Paul, has helped me magnificently with translations, and by his example, and by interpreting for me when I wished to speak to the people to instruct them; and I was hoping that he might learn to think of the need of his people, but had never seen the way to speak to him about it. To-day he told me that his mother was coming to speak to me in the afternoon, and, as I supposed, it was to ask me to take him. I told her my thoughts about it, and she went away very much disappointed, but soon came up Paul, and said, 'Mr. Chapman, after this I will not come to school, only I will come over on Saturday.' (He takes care of the school-house and gets it ready for service.) I asked him if he were going away, but he said no, but it was because I took the Chagehuck boys. I asked him if God was not their Father as well as his, and whether he did not wish to have them read and write, but then came out his real objection: 'I am big boy now, and they are all laughing at me!' Then I took him into the house, and sat down with him, and went over the ground with him until he saw finally what it meant, and we agreed that he should be a day-scholar this winter. Then I asked him whether he was not now glad to hear of



tions should be made without delay. This is a formal call from the Board for volunteers.

Address the Rev. Wm. S. Langford, D.D., General Secretary, 22 Bible House, New York.

### *THE ANNUAL APPROPRIATIONS.*

UPON other pages in this number of the magazine will be found the annual budget of appropriations, Domestic and Foreign, that it has been our custom to publish in the January number of each year, but which publication this year was postponed because of the recent action of the General Convention in setting up new missionary jurisdictions. The appropriations for these were only adjusted at the February meeting.

As compared with last year, the appropriations in the Domestic field by reason of this enlargement of the work are \$18,843.92 larger than those of last year, and the appropriations to the Foreign field, because of especial necessities of the work in the African mission, are \$11,112.47 larger, making in all an increase of the Board's responsibility amounting to \$29,956.40. This, without argument, shows the need of increased efforts and renewed interest on the part of every member of the Church, upon whom these additional responsibilities have been placed by their representatives, in order that the contributions may be correspondingly enlarged; and yet the Treasurer's report to the first of March shows a falling off in the contributions this year, as compared with the same months of last year, of nearly \$11,000. It seems to us that this statement makes its own appeal to the clergy and laity.

### *ACTION OF THE HOUSE OF BISHOPS.*

THE House of Bishops, at a special meeting held in New York, March 1st and 2d, selected the Rev. John McKim, of the Japan mission, to be Missionary Bishop of Yeddo, and the Rev. Frederick R. Graves, of the China mission, to be Missionary Bishop of Shanghai.

The House of Bishops has thus put honor upon the missions in China and Japan by choosing to the Episcopate two of the missionaries who have labored long and well in the fields over which they are called to preside, and by this act they commend afresh these missions to the affectionate regard of the clergy and laity and to their renewed interest and support. Let us at once send help to those missions, which have been so long waiting for reinforcement, and by gifts of men and money signify our hearty purpose to push forward the work there.

The recent consecration of four Missionary Bishops for new jurisdictions in the United States calls with no less emphasis for enlarged supplies in the Domestic field.

The House of Bishops, by resolution approving the action of the Board of Missions in refusing longer to accept government aid for work among the

Indians, gives voice to the best sentiment of the American people against the use of public funds to subsidize religious education, but proclaims unabated interest in the enlightenment of the Red Man and directly urges the Church to make up all the support that is lost by refusing government aid.

The united voice of the Bishops sends forth both directly and indirectly an appeal for larger contributions of money to support the missionary work. Unhappily the contributions up to the present time show a falling off from last year. How shall this be changed? How shall the laity be impressed with the need of immediate increase of funds? Shall it be by application to individuals or by extra offerings in the congregations? It should be by both methods.

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### THE MISSIONARY BISHOPS-ELECT.

THE Rev. Frederick Rogers Graves, chosen by the House of Bishops for Missionary Bishop of Shanghai, was born at Auburn, New York, in 1858, was graduated from Hobart College, Geneva, and from the General Theological Seminary in 1881. On March 8th, 1881, he was appointed missionary to China. He was ordained to the Diaconate in St. Paul's Chapel, New York, June 12th, by Bishop Horatio Potter, and to the Priesthood in the Church of Our Saviour, Hongkew, Shanghai, October 28th, 1882, by Bishop C. M. Williams, of Japan.

For a short time Mr. Graves was connected with St. John's College, Shanghai, but he was originally appointed for the station at Wuchang, 600 miles from the mouth of the Yang-tse river, and there he has done the most of his work. He is the rector of the Church of the Nativity in that city, and in general charge of the work there. Mr. Graves was in the United States on vacation in 1891, and produced a profound impression by his able presentation of the work in China.

The Rev. John McKim, chosen by the House of Bishops for Missionary Bishop of Yeddo, is in the fortieth year of his age and was graduated from Nashotah Seminary in 1879. He was ordered Deacon at the close of his junior year, June 16th, 1878, by Bishop Brown and advanced to the Priesthood upon his graduation. He was appointed to the Japan mission in 1879, and has long been stationed at Osaka, where he has taken a leading part in evangelistic work. According to the last report received, he had seventeen stations and sub-stations under his charge.

In a letter from Osaka dated July 22d, 1892, Mr. McKim wrote:

It will be many years before we have native clergymen enough to supply the congregations already organized, and the responsibility of laying foundations and opening new centres rests upon the foreign missionary. Our new Bishop should be accompanied by twenty new recruits. He will find more than work enough for each and all of them. The Church in Japan has a future before her which is conceded by many not of her to be greater than that of any other Christian organization. One of the most prominent among the Presbyterian missionaries in Japan lately said to one of the Church missionaries: "In ten years from now you will have it all your own way." The govern-





THE MISSION SCHOOL AT ANVIK, ALASKA, IN 1891-92.

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—Additional letters from Alaska were submitted, the substance of which will be published elsewhere. An appropriation was made of about \$3,000 for the purchase of the buildings at Nuklakayet, taken over, a year ago, from the English Church. The question of the renewal of the contracts with the government for the support of the schools at Anvik and Point Hope being under consideration, the following action was taken :

*Resolved:* That the contracts with the Bureau of Education, Department of the Interior, from September 1st, 1892, be executed, for the reason that the work contemplated by them began at the date mentioned and before the action of the Board of Missions in Baltimore, and for the further reason that there is no opportunity to notify the workers in Alaska before the expiration of the term covered by said contracts.

*Resolved:* That in view of the action taken by the Board of Missions at its triennial meeting in Baltimore and which was as follows : "*Resolved:* That in the judgment of this Board subsidies from the treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this Church, and that the Board of Managers be and hereby is requested to act from this time forth in accordance with this judgment ; *Resolved:* That the effort now making to secure a sixteenth amendment to the Constitution of the United States, making it unlawful for any State to pledge its credit or to appropriate money raised by taxation for the purpose of founding or maintaining any institution, society, or undertaking which may be wholly or in part under ecclesiastical control, has the cordial sympathy and approval of this Board," the General Secretary be instructed respectfully to advise the United States Government that this Board, while gratefully sensible of the past co-operation of the government in its missionary work, finds itself unable consistently with its convictions as to the incompetency of the government to make appropriations for religious, ecclesiastical, or denominational purposes to accept such appropriations in the future.



ADDITIONAL letters have been received from Alaska, consisting of brief notes from the Rev. John W. Chapman, written in August, at Anvik, and concerning the business of the mission, and several letters from Dr. John B. Driggs, at Point Hope, running from June 4th to September 4th.

Dr. Driggs writes on June 4th that his second school year practically ended with the month of April, but that he still kept the school open, with a very light attendance. The school had been well attended in the past year, with satisfactory progress. One of his boys had advanced so far that he was then correcting Dr. Driggs' use of the native tongue. His name is Attungunna, and he had not been absent from the school since the first of October, 1891. Dr. Driggs sends a large number of specimens of the boys' writing exercises, which are very creditable to them and show great progress. The average attendance of scholars during the nine months in which the school was open was thirty-eight.

There had been much sickness among the natives and the Doctor's medical services had been in constant demand. The lack of a separate room for the treatment of visiting patients was greatly felt.

Dr. Driggs found it impossible to organize a regular Sunday-school, but had used all opportunities which had come in his way to give religious instruction.

In a letter of July 8th, Dr. Driggs says: "The 'Bear' has not arrived yet, which is making me feel quite uneasy concerning the sending of my letter, although the captain of a bark has promised to stop on his way south this fall. On examining the beach on the south side I find that I am going to experience considerable difficulty in the collection and transportation of the logs for my saw-mill. The sailing vessels last summer cut up and carried away all the logs of any size that were near the mission, and the natives and white men have been at work, the former taking the best sticks for the construction of the framework for their boats, and the latter for the building of their houses. There is yet a very large supply, but I should have to go to Cape Thompson and beyond for them. Later on, when I have some one with me, I shall again take up the work, for I would not care to go into the undertaking while I am alone. I have other plans, which the engineer of one of the vessels tells me will work well. The casting up of fresh supplies of drift wood only occurs in certain years. It requires that the ice should move during the latter part of June or the first of July, and that the wind should blow strongly from the south and southwest. Every one whom I have inquired of tells me that no vessel or lumber has gone to the sound this year. I am the only one left at the Point and am hard at work preparing for next winter."

In writing July 16th, Dr. Driggs says:

"After many days of anxious expectation the steamer arrived last evening, and, oh! such good news it brings me from all over the United States. It makes me feel like another man. I am going to try to acknowledge all the letters, even if only with a few lines to each writer. I wish you would state in the *SPIRIT OF MISSIONS* how cramped

I am for time at present. A year's supply of letters arrived last evening. The 'Bear' is expected to come in sight at any moment and will be my only chance to send letters for a year. All these letters deserve a long one in return, but unfortunately my time is limited.

"My saw-mill I have not been able to put into execution yet, for I have not had time to work it. There is no spare time at this mission. All last summer and fall I had to work hard every day, with the exception of Sundays. I sadly need some one to be with me, as there is enough to keep two very busy all winter. I have built one small wheel and have two others yet to make, so as to see which one will work best in all winds."

## ANNUAL REPORT ON DOMESTIC MISSIONS OF THE BOARD OF MANAGERS.

THE Board of Managers presents herewith the fifty-seventh annual report of the work of the Church in Domestic Missions. It contains the reports of the several Missionary Bishops; a list of the missionaries ordained and unordained; the Treasurer's report of receipts and disbursements for the year; a table of dioceses and missionary jurisdictions showing appropriations and contributions for 1891-92; and a comparative statement of the offerings for Domestic Missions during the seven years last past; all of which are commended to the attention of the clergy and laity of the Church.

### ALASKA.

The annual budget from Alaska is incomplete this year. The report of the Rev. John W. Chapman, which is given in the appendix, is brought down to only January 28th. He was interrupted in his writing by tidings of the breaking out of an epidemic and he immediately chose the paramount duty of going to minister to the sufferers. Happily the epidemic did not prove serious, as we were informed by later letters from Mr. Chapman. The Rev. Jules L. Prevost reports on the station at Nuklakayet on the Upper Yakon, which has

been transferred to us by the Church of England Mission since it was found to be in American territory. The transfer of the property of the English Mission is under negotiation. Nothing has been heard at the time of writing this report from Dr. John B. Driggs at Point Hope, within the Arctic circle. The utmost that can be said of our mission in Alaska is that three heroic men are in charge of these outposts in an inhospitable climate representing the Church with courage and faith, sensible of their isolated situation and deeply conscious that without reinforcement they can do little more than hold the ground. Shall they be left alone? Can results be looked for without commensurate effort?



## REPORTS ON THE ALASKA MISSION.

### CHRIST CHURCH MISSION, ANVIK.

THE following report of the past year at this mission is respectfully submitted: It has been a year of more than ordinary encouragement, but of one great and distressing trial. Our relations with the people have continued to be cordial, and the work of instruction and education has gone on without interruption, except such as was demanded by the pressing necessities of other parts of the mission work. Last year your prayers were asked that the hearts of the people might be moved to seek salvation through our Lord Jesus Christ. Perhaps we look for manifestations of God's power too much after our own way, not remembering that "the Kingdom of God cometh not with observation." There has been no great and signal movement, and yet there are cheering signs that the unseen work of the Holy Ghost is being performed. The Sunday congregation has usually been as large as the room would conveniently hold, and while there have been no inquiries, there has been the best attention, and a growing willingness to respond to questions put to test the extent to which the instruction given has been comprehended. This willingness, on the part of the adults, gives great hope that the coming year may be a profitable one. It is good to be able to say that during services held daily in Passion Week the attendance increased in a marked degree toward the last of the week.

A second indication of progress has been a greater regard for the truth, especially among the pupils, evidenced, among other ways, by the voluntary confession of fault, and by the disclosing of an attempted theft, and faithful co-operation in getting back the stolen property. There were two instances of this kind in the course of the year, and it may be said that as regards this particular vice of stealing, the people are not given to it, and our lost goods are generally returned, whether lost by accident or by theft.

Thirdly, the true nature of the marriage vow seems to be better appreciated year by year, so that it is now possible to adjust serious domestic troubles by the appeal to it. So far as is known but one marriage, out of the twenty-two hitherto performed, has resulted badly. It may be said, too, that as regards the general outlook in this part of Alaska, in which other missions than our own are concerned, there are the most hopeful signs that the position which woman should occupy is being accorded to her. It has become apparent that the efforts of the missionaries in the interest of domestic purity are meeting with a response in the hearts and wills of not a few who have chosen to follow Christian principles rather than to fall in with the system of concubinage which has been countenanced by influential men until it had come to have

much of the force of an established institution. We owe our humble and heartfelt thanks to our Heavenly Father for His goodness to us in this matter.

There is another source of encouragement in the favor with which we are received by the people of the neighboring villages, and an evident preference for our ministrations among those whose language is most closely connected with that spoken here. This last is ventured upon because it seems due that the Church should receive from us whatever good cheer and encouragement we can safely accord.

As regards the material work of the mission, a satisfactory report can be made. The rough and untidy appearance incident to settlement under trying conditions has at last been overcome, and both houses and grounds present as good an appearance as could be expected. The foundations for a church are laid, and the work of building is going on, under contract, as rapidly as it is possible to prosecute it. The garden is not so prominent a feature as might be, but it is several times larger than last year, and what is much better, several natives have started small gardens of their own. A few pounds of seeds, principally turnip, should be distributed among them year by year for the next few years. There is no good reason to doubt that they will soon begin to look upon the product of their gardens as an essential part of their living.

#### REVIEW OF THE YEAR.

The year opened as usual by the receipt of kind remembrances and loving gifts. These things are all recorded in our book: The photographic materials and the spectacles; the pictures neatly cut out and pasted on cards or in scrap-books; the magazines and papers, the toys and other gifts for the Christmas feast; the knives, fish-hooks, dolls, bookmarks; the white rabbit, the combs, handkerchiefs and soap; the welcome box of school material and the barrel containing so many useful goods, medicines and magazines; as well as personal gifts from various sources, made with so much of true affection that one must feel that it is really of the King's bounty; and lastly two gifts most serviceable to the mission for many years to come let us hope, graced by the manner of the gift and hallowed, as regards one of them, by the memory of a departed saint. These two gifts are the bell and the font.

At the time these things arrived Mr. Chapman was at St. Michael, where he had the great happiness of meeting the Rev. Jules L. Prevost, whose coming answered the question as regarded the relief of the Rev. T. C. Canham at St. James' Mission, near Nuklakayet. The sacrifice which Mr. and Mrs. Canham make in relinquishing the post where they have labored so earnestly and so successfully, will be appreciated by all who know the difficulties of starting a new mission in a wild country.

Mr. Prevost accompanied Mr. Chapman to Anvik, where Mr. Cherry had remained with three boys attached to the mission. One of these boys died on the day before the arrival of the steamer. His dying moments were comforted by Mr. Cherry, who pointed him to the hope of Heaven, and by the assurance that his brother would be cared for by us. It may be said in passing that the brother for whom he seemed to think more than for himself, was then sadly crippled and has since outgrown his sickness, and is now a fine, strong boy. Mr. Prevost remained with us until July 24th, when the second steamer arrived, and he went on to Nuklakayet.

August 23d. A native couple were married.

August 24th. The steamer belonging to the Roman Catholic mission at Kosureffsky arrived, and took away two of the Anvik children as pupils.

August 26th. The steamer "Arctic," belonging to the Alaska Commercial Company, arrived with our goods, and also with a present of smoked salmon and oil from Fr. Zachar Belkoff, of the Russian mission.

September 12th. We took our boat, and the whole mission embarked for a trip to the country east of us, known as the Chageluk Slough, to visit the people and secure boarding-pupils. The people seemed generally willing to send their children, though the inhabitants of several villages were absent, berrying, and we did not get the full quota which we desired. Two new pupils and one who had previously spent part of a season with us, returned with us, on the 26th.

All the fall many men were at work, clearing the ground, making and fencing garden patches, building, etc. On the 9th of October the season's work was closed, and they were dismissed. On the 17th of October the Anvik river froze, and on the 26th the Yukon froze also. At this time several women were sewing for us, preparing blankets, clothing, etc., for the winter use of the boarding-pupils.

During November our boarding department began to fill up, in response to an invitation to the people of the village to send their sons. The number of boarding-pupils was limited to ten, and some of the most promising boys of the village were sent to us. On the 17th, Nicholas, a boy who left us from wilfulness in the spring of 1891, returned at our invitation, to serve as cook for the boys. He helped us admirably all the winter, and has quite recovered his place at the mission.

December 5th. Mr. Cherry went to St. Michael for an outing which was well earned and much needed. Upon this trip he accompanied Mr. Maurice Johnson, to whom the contract for building the church was subsequently given. They returned in safety on the 21st.

Christmas-Day was observed by the usual morning service, by the singing of carols in the early morning, and by a feast given to the children in the afternoon, with a Christmas tree.



January 28th. Mr. Chapman started on a visit to the villages of the Chageluk Slough, having it in view to preach the Word, and to find out better as to the condition and disposition of the people. It appeared upon inquiry at the various villages, that they have been made acquainted with the chief tenets of the doctrine of our blessed Lord, beginning with His birth, and ending with His ascension and final coming to judgment. Of the doctrine of the Atonement they seem to have received no idea. They and their children have been baptized, but there appears to have been no such thing as a renunciation of the heathen practices to which they are wedded, and which appear to involve something like the worship of images of animals, as well as a system of sorcery. The visit was on the whole an encouraging one, and the welcome everywhere given seemed to be sincere. There was considerable disposition shown to seek instruction in English by young men, and two men voluntarily accompanied the missionary upon part of the trip, for their own diversion. Both rendered cheerful help, and one voluntarily did an act of great service, in restoring a disaffected pupil. It seems beyond doubt to devolve upon us to visit and instruct these people, and should the mission force be sufficiently increased, they should be given instruction at stated and regular times. The language is the same as that used at Anvik, with slight differences of dialect. There is another group of villages farther distant where the same language is spoken, yet unvisited by us. The ministrations hitherto have been mainly those of the Greek Church, but the people are now visited by the Roman Catholic missionaries as well.\*

June 30th, 1892.

The Rev. Mr. Chapman, in his subsequent letters, says that he had little more to say in his report than that their material work had gone on finely, that the mission house, with the exception of papering a part of it, painting, and other minor details of work about it, was in good condition for use. The store-house and carpenter-shop were ready for use, and all tools were in good condition. The school-house was as

\*Mr. Chapman was compelled to send this report in an incomplete form, as the breaking out of a pestilence near Anvik prevented him from going to St. Michael to meet the annual vessel. He had expected to have finished the report *en route*.—[Sec.

yet but a mere shell. The saw-mill was in successful operation, and logs were being prepared there for the church. A good report is given of the work in the school, which had twelve boarding-pupils among its scholars. The Sunday-school was composed of the boarding-pupils and a few of the day-scholars.

Mr. Chapman writes: "I have this to say—the result of an experience that I think may be fairly called a searching one—that the conditions of life here are trying to a degree that can hardly be appreciated at home,

and that the truest kindness might be to send out the majority of applicants with the understanding that their first year or two would be merely to make trial of the country. I do not think that this should be so strongly insisted upon as to forbid those who evidently desire to give their whole lives to the work of missions without the thought of ever drawing back, from being entrusted with an unusual degree of responsibility. The corrective for whatever is faulty in such characters will probably be found in the work which we may believe our Heavenly Father Himself appoints for their own training and development, as well as for the benefit of those to whom they minister for His sake."

Mr. Chapman has been greatly encouraged by the fact that the natives in the vicinity of Anvik on the Mackenzie and those of the Yukon river as far down as the second village, speaking different dialects of the same language have declared a desire to be under the care of our mission.

Mr. Chapman, returning to the point at which his formal report came to an end, says that soon after despatching that report more favorable news arrived of the sick natives at the village on the Anvik river which he had intended to visit, and that all the villagers came to Anvik. Happily there was no further sickness among them.

Mr. Chapman still thinks that a steamboat is needed for the use of the mission, as his freight is delayed through the large amount of transportation, constantly increasing, of the Alaska Commercial Company. The steamboat is also needed for the intercommunication of the missionaries. A competent engineer, able to help the work of the mission, should be induced to come.

ST. JAMES' MISSION, NUKLAKAYET.

By the same mail which brought Mr. Chapman's report was received a long and interesting letter from the Rev. J. L. Prevost, dated at St. Michael's July 5th.

Mr. Prevost expresses his hearty thanks for many gifts to his mission, some of which he can acknowledge only in this way because the names of the givers did not accompany them.

With the kind assistance of the Rev. Mr. Canham and wife the mission had made steady progress during the year. Mrs. Canham did special work in teaching the girls to knit once a week, and many hours each week were given to instructing the married women in the same art. Mr. Canham had charge of the Church services most of the year, and gave very important aid in finishing the translation into the native tongue of the Morning Prayer, the Ten Commandments, and the offices of Baptism, Holy Matrimony and the Burial of the Dead. Mr. Prevost sends a copy of these translations, and believes that they should be printed in New York, or that a printing press should be sent to Alaska for that purpose.

The school had prospered, with a daily average for the year of thirty-three; the

highest attendance being sixty-seven; number of school days seventy-nine. Steps were being taken by the natives for erecting two buildings, which could be used by the mission for housing the children of school age while their parents were away on their hunting and fishing trips.

Mr. Prevost is of the opinion that the great need at St. Michael's, next to the preaching of the Gospel, is a hospital for ministering to the sick and the suffering, and that a start may soon be made in that direction. During his ten months' stay at the mission 546 cases of illness had been treated, and Indians had come for treatment from a great distance. There is no hospital or graduated physician in the whole Yukon valley, with its native population of 20,000 and with two or three hundred whites.

Mr. Prevost continues with a statement of the great need of more workers at St. Michael's. A married clergyman or layman and another woman would strengthen the station very greatly. He concludes as follows: "The sunshine of God's blessing has often burst through the trials and disappointments of the work and given the laborers encouragement; alone, yet not alone, for Christ is with us, our Friend and Companion, standing ever by our side. This thought is our joy and hope. The Lord Himself is near to uphold and strengthen us by His presence."

Mr. Chapman, in a letter of August 8th last, reports regarding the transfer to our mission by the English missionaries of the property at Nuklakayet. He had visited the station, and found that the principal building looks well and is commodious, but considerable money must be spent upon it to make it safe. The school building is in a good condition and can be made thoroughly comfortable for any use with little expense.

## THE INDIAN HELPER

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Miss M. Burgess, Manager.

Thomas Jackson, the Alaskan student who left for his home a few weeks since, arrived safely in San Francisco. He is going from there to Unalaska, which is one of the Islands in the point of land at the extreme western point of our continent and nearly 2000 miles west of his home at Ft. Wrangel. When he was here he was 3000 miles East of his home and now he sails by his birth place and will land nearly 2000 miles west. He says he will have an opportunity of writing only once a year. He thinks of Carlisle and his friends here and is very grateful for what the school has done for him.



*Spirit of Missions March 1893*

## ALASKA.

THE Alaska mail of 1892 brought us letters from Mr. Chapman, Mr. Prevost and Dr. Driggs. One letter from Mr. Chapman, dated April 2d, was written expressly for the children of the Church, telling of the children in the mission at Anvik, and asking for them stereoscopic views, representing scenes in different portions of the country, especially the various industries. This letter was printed in the *YOUNG CHRISTIAN SOLDIER* for September 4th, 1892.

The letter from Mr. Prevost, dated August 6th, contained an account of a trip to Tanana, three hundred miles beyond St. James' Mission, Nuklakayet, up the Yukon valley. This account was printed, for the children's benefit also, in the *YOUNG CHRISTIAN SOLDIER* of October 30th. It was prefaced by a word of thanks for gifts received for the mission.

"All that I asked for in my letter to Dr. Langford," Mr. Prevost says, "has been sent, except the necessary help. Everybody has been good to me. Even strangers have written and sent little packages, thinking to cheer the lonely hours of winter.

"In the next room to me," he continues, "lies a young man, a native, suffering with tubercular consumption, complicated with pleurisy. His father is the Tanana chief. This is my first hospital patient, and I trust, by God's help, the beginning of that, which, in the future, will be a resting-place for the suffering."

This leads to the thought of medical missionary work to be done in Alaska; and we rejoice in the knowledge that a trained nurse, graduating this spring in Chicago as a physician also, still holds herself ready to go out when opportunity offers. The Albany, Chicago, Pennsylvania and Southern Ohio Branches will meet her travelling expenses, and a member of the Committee on Missionary Workers offers to furnish her first year's support.

This nurse, beside practical experience on western missionary ground, in the early days of St. Peter's Hospital, Helena, Montana, had previous training among the charity patients on the islands in New York harbor, when Mr. Chapman was a frequent visitor among them during the year of his city missionary work. Hearing of her desire for missionary service in Alaska, he writes her, on August 8th :

"Yours of May 6th was received at Anvik, too late for an answer by the same vessel which brought it out. I did not go to St. Michael's this year to meet my mail, or should have answered from there. I wish you to know how cheering to us your decision and faithful determination to work in this field have been. All the missionaries are in better heart on account of it; and do not doubt that there is work enough for you to do. The condition of the people is miserable, and it is impossible to give them the care that they need, so long as they lie in the hovels that they make here, or have to depend upon their own people for attendance.

"As to your coming out immediately, that will depend upon who there is to accompany you. Mr. Prevost is alone at Nuklakayet, on the Yukon, and I at Anvik, and neither of us is prepared with a suitable place for a lady to commence work profitably. So just at this present time the matter is a little too dark for us but we trust that as our Heavenly Father finds willing feet and hands, He will provide a way to set them at work.

"Both Mr. Prevost and myself are of the opinion that a hospital should be established at St. James' Mission, Nuklakayet. Mr. Prevost has had some medical training, and hopes in the course of events to return for more; but besides this, the location of St. James' seems to point to that as the spot to build up a strong mission. The appearance of the natives is superior to that of the Anvik people, but they have had superior advantages. They are of the same race, and speak a different dialect of the same language. Their mental characteristics are very much the same. Especially noticeable is a strange persistency in keeping to what they have set their minds upon; and they earnestly ask for our ministrations, having learned to look upon us as their true pastors through the evangelizing efforts of the Rev. W. C. Sim, a Priest of the English Church, who came down the Yukon some years since, to a point called Nulato, teaching the people.

"In the mystery of God's providence this station at Anvik was established among the remnant of the same people, hitherto not evangelized, by missionaries of our own branch of the Church, and I see many hopeful signs that we are being accepted in the



Jesus from Sunday to Sunday. His face lighted up, and he said yes, so positively and modestly that I went on to ask him who would preach to the men in the distant villages. 'You see I do not speak this language very well, but if I have your help I can tell them. Would you like to help me?' and again a little hesitation, and then 'Yes.' Then I proposed that he should come and live here this winter, and help me to do translations and speak to the people, and that if I were to die, or go away, he was to help whoever came to take my place; and he was satisfied, and we knelt together, and asked for help to do the work, and then I went away and sung my 'Nunc dimittis.' This is the boy who long ago went to the

village to find his mother, in spite of his fear, when her husband was persecuting her. No one has or could try me more than he, and no one has helped me so much.

"I am planning to move out of the mission house, and to occupy a room in the school-house, and so live with the boys. The school-house is now very warm and comfortable, and clean, too, and I shall have a cosy little room, and save much fretting, and I hope I can tone up the manners of the boys more effectually by closer relations with them. They seem very happy together, and when there is a new arrival, they welcome him with great delight, and chatter and laugh over his new clothes as though they were their own. If some of the people could see what their gifts to the mission end in they would be well repaid for their trouble.

"December 21st. I am in the midst of this year's Christmas preparations, though kind hands have taken much of the work off me. Mr. Johnson volunteered, and it was a relief to me not to have the work to do, and he is good enough to say that he likes to do it, and I think the stir is pleasant for him. The gifts are strewed about one room, and cover almost everything available to put them on. Rows and rows of dolls—more than enough to give every girl in the village one, so I think to make up packages for the children in the other villages. They would go to school if they could, poor things!

"I have made my move, and papered a little room in the school-house, and taken up my quarters with the boys. I hope it will be beneficial to them, for it is very pleasant for me. At any rate, I love to hear them chatter. They are all around the table now, making suspenders, and talking part Indian and part English—scraps of their lessons and words that come more naturally to them in English than in Indian, of which there are not a few. There are seven now with me. They sleep

here and there in the house, making their beds every night, and each has a little closet and shelf for his clothing and blankets. It was never so little trouble to me as now to get the boys to attend to their appointed tasks. A word of suggestion goes farther than a harangue used to, and though their work needs inspection, yet I can see that the habit of attending to it in its season is being formed in most of them.

"December 25th. It is the happiest Christmas I ever passed. The unruly boy is restored, Mr. Johnson was at Communion, the house was full at service, and we are all in peace.

"January 22d, 1893. The scholars are my great comfort, very much interested and making rapid progress. Yesterday the boys of the boarding-school, themselves, proposed that for one day they should speak only English. I had never attempted to force this, and so it gave me more pleasure to have them volunteer.

"I put up a series of Scripture views in the school-room, very good ones, indeed, and the boys know all about them, and tell the village people. There is a young couple who have just lost their child. They have a relative in school, and he came to me and asked me most modestly if I would go and have prayers at the village. Afterward I gave him one of those illustrated books to show them and tell them about the pictures, and now I see that this is what I must do in future, for they always want pictures when they are sad, and now it is so that the boys can explain the Bible pictures to them.

"February 22d. The boys try their best to speak to me in English, and are growing quite free in using it. It gives me great joy to see that they have few petty quarrels and get along well together.

"The effort at evangelization by enlisting their help seems steady, and I do not think it was at all premature. I have begun to train three of the older scholars to go around teaching the people in their homes. It would delight you to see the care which they take to understand the subject before they undertake to teach it. Where I am compelled to give some short form of words which cannot be understood at present, but must wait for its meaning to be unfolded, they seem troubled. This makes it very satisfactory to employ their help, for I feel that when they do grasp an idea they will be quite certain to state it correctly. In saying that Jesus went with His parents to the Passover, nothing would satisfy short of going into the history of the Passover and explaining its origin. When they understand they go cheerfully, and even ask repeatedly for the privilege. 'I want to tell all the men.' 'I want to speak for

you very much, but sometimes I do not understand.' 'I would like to tell all the

men after school just like last spring.' This means the daily gathering for instruction during the last week in Lent. I often hear such expressions from Paul, and he goes around very diligently, teaching new hearers the simple lessons that I entrust to him from time to time.

"April 24th. I do think that the people have a perception, that I cannot even yet wholly understand, of the spirit in which we have approached them, and that they have made a choice which is really an intelligent one, that they will have us for their pastors. I speak now, not only of the people here around Anvik, but also of those far up the river, and I might almost say that the feeling has spread wherever the Ingilik is spoken, so far as my knowledge of the tribes extends. They call for us from the Kuskokwim, where there are tribes of Ingiliks far above the Moravian missions. The latter are located among a branch of the Eskimo, and they would rejoice to see our missions established on the the upper part of the Kuskokwim.

"It has been my belief that the children should not be separated too rigidly from their people, but allowed considerable freedom of intercourse with them, and this has been of benefit, I think, in keeping them from becoming supercilious, and has helped to make them willing to help me in the work of evangelizing and teaching the people in their homes.

"Now that I am a little posted regarding the conduct of the barbarians, I feel that I should take a kind of savage delight in meeting with one of those philanthropic individuals who believe in removing the Indian for the benefit of the White man. Indeed, I am quite desirous of going home now on all accounts, if the way is opened. There are many there who have showed great interest in the mission, and I feel also that some permanent results have been secured here, which would interest people still further. I am better prepared than heretofore to speak of the probable requirements of the work in the near future. We need men and women and money, and all has been so satisfactorily used that has been sent us hitherto, that I think it would inspire confidence."

To Miss Glenton, the trained nurse and physiciau who has offered herself for work in Alaska, Mr. Chapman writes, May 19th:

"As to plans for the coming year, I can say absolutely nothing, except that I earnestly hope that you and many others may see your way to come out, and that, if you should come, we could make you comfortable. We might not the first year be able



same way by these natives. For very joy at helping in such a work our people ought to offer themselves."

On August 10th, Mr. Chapman writes, acknowledging the receipt of a small gift, the possession of one who had died. "I think the sender will know how to rejoice that the hope of meeting their loved ones in Heaven is beginning to find a place in the lives of these poor people. Their grief is terrible sometimes, and not unfrequently results in the most awful way. But more and more I see the new hope gaining ground. There were some old men, whom, when I first saw them, I thought as hopelessly dull of comprehension as could be, one of whom lately came thirty or forty miles in his canoe for no other reason but to find a way of relief from his grief. I told him of the Resurrection and of Christ gone before, and told him to go back and tell his people. He said, 'That is good,' and seemed to grasp at the relief, others, too; not one, but many.

"I wish the women of the various branches of the Auxiliary, who have sent clothing and other gifts, the donors of the garden tools and the typewriter, and those who have so kindly sent papers, books and cards, to know how much I thank them; especially the King's Daughters in Washington, D. C.

"I am better than at any time during the past year. Had a most refreshing trip to Nuklakayet. Came down in a small boat, say 400 miles, and stopped at nearly every Indian encampment on the way, and saw the people. How they plead for teachers! It makes my heart bleed. It has resulted in this, that they have had the news spread all along the river, who are their true pastors. You would be surprised at their faithfulness to the memory of Mr. Sim. At this village he stopped two days, at this six, at this two, and so on, teaching the people the Creed, hymns, the Lord's Prayer, etc. He was the first to gain their hearts, and he taught them where to look for their pastors. And I say this, that they felt as though no one cared for them, and that now they know what we are doing, they look to us. This applies, of course, to those villages which are remote from either of our stations, and which neither of us has as yet had an opportunity to visit. I have had no such conception of the shepherd's work as now.

"How can you say that so little has been done for us? No year has seemed to me so rich. The offer of the nurse is, I suppose, the great thing.

"We made the journey to Nuklakayet in company with Mrs. Bompas, Mr. and Mrs. Wallis, and Mr. Totty. There was hardly time to make acquaintance with Mr. and Mrs. Canham before they were off. Our good wishes and prayers go with them. What do our women think of the man and woman who have made a home only to give it up for Christ's sake?

"I must thank you for the kind words with which you prefaced the publication of what I wrote regarding the thanksgiving offering" (the united offering of the Woman's Auxiliary, made in October, 1889). "I do not always say such things well, and I was not thinking so much of those who gave—their reward is with our Father in Heaven—but I was thinking of the abundance of wealth that is shut up in close pockets at thanksgiving meetings and squandered without limit at the silversmith's. And then, too, I was thinking of that part of New York, who go much to the silversmith's and to thanksgiving meetings not at all, because they have nothing to be thankful for—none of the rich blessings of contentment that only the poor in spirit know."

From our most remote station in Alaska, at Point Hope, stretching out within the Arctic Circle into the great Polar Sea, Dr. Driggs wrote on the 23d of May:

"While reading THE SPIRIT OF MISSIONS I have been impressed with the work the Woman's Auxiliary has been doing, and therefore I am going to solicit their aid in behalf of the Point Hope School.

"Could you see what a deplorable condition my meagre school supplies are in, you would pity the poor little Ligara children; yet they are happy, for this is their first experience in school life. Practically there have been seventy-eight taught this past winter out of two very dilapidated and much-repaired copies of Swinton's Primer and First Reader combined. The children are certainly very hard on all school material, but if we stop and consider that these books have been handled probably fifteen thousand times or more by hands that have never been accustomed to the handling of books, I think it wonderful that there are even two left from the few I brought.

"You would like these Eskimo children very much. They are all good and obedient. My youngest scholar is quite a pretty little girl of four, by the name of *Kipoo-wunna*. She is my most stylish pupil, and rides to school on a small sled drawn by one big dog. However, these rides are not free from tribulation, as I noticed one afternoon. Her mother had come that day to do a little sewing, and stayed after the school was dismissed. She first carried the child out to the top of an immense and steep snow-drift by the side of the house, and placing her on the sled, started it for home, attended by a small brother of six and a girl of seven. The sled had not proceeded far when the dog suddenly discovered a hone, with the consequence that *Kipoo-wunna* shot off the sled into the snow. Her mother was soon to the rescue, and replacing her, started the team again. Everything went well for a short distance further, when the dog discovered another dog. Then *Kipoo-wunna's* sled flew over the snow, and soon the dogs were having a grand battle. Her two little attendants coming up, pounded and kicked the combatants to no avail, for they had their fight out, no damage being done on either side.

"The past winter has been a very successful one at the mission, and the school-room has been crowded the greater part of the time. A large portion of the children seem to be developing quite an interest in their studies, and are desirous of advancing. I hope the Almighty will continue to pour His blessing upon our work.

"I find myself writing quite late in the evening without the use of a lamp. Night ended last month, and will not return again

until late in August. The sun still continues to rise and set, but is down for only a short time; next month it will remain up. In March I witnessed a most beautiful sight in the setting of two suns. First one slowly disappeared under the horizon, then the second did the same. They were both so natural that it was impossible to decide which was the true sun, and which not.

"*July 20th.* I believe the sun dips to-night; it has not set since May 25th."

In their various letters our Alaska missionaries ask their friends in the Auxiliary to supply certain needs of the mission. Mr. Chapman mentions rubber blankets, oil-skin coats and sou'westers, clothing, especially for the school-boys, musical instruments of some cheap kind, cooking, bathing and washing utensils, and soap. Mr. Prevost asks for lime and for garments to give out among the women, also woollen comforters, mittens, wristlets, and stockings for the children's Christmas. Dr. Driggs asks for certain readers and reading-charts, slates and pencils, ink powder, pencil tablets, a small printing-press, such as some boy may have wearied of, and a map of North America.

We do not encourage branches of the Auxiliary generally to prepare boxes for this far-off mission, as the cost of sending is so great, but give the privilege to those branches on the Pacific Coast. We will gladly receive, however, contributions in money which may help in the purchase of things needed, which must be ordered direct from the stores in San Francisco.

Dr. Driggs advises us that all letters to be forwarded should be in San Francisco by the latter part of May.

## CHINA.

### A TRAINED NURSE FOR WUCHANG.

AT their meeting in October the officers of the Auxiliary pledged \$1,000 to send a trained nurse to Wuchang. Miss Florence MacRae was appointed December 13th, and sails from Vancouver on the 4th of this month; and we call especial attention to Dr. Merrins' letter, as showing how welcome her coming will be, and how great her opportunities for usefulness. Dr. Merrins writes, on September 5th, 1892:

"About a month ago Mrs. Graves in-

formed me that you had, in a letter to her, very kindly expressed a wish to hear from me. I ought to have written to you before this, for I am sure our mission in China owes a great deal to the Woman's Auxiliary; but since my arrival here my time has been mainly devoted to the study of the language, and as missionaries' letters are expected to be interesting, I thought it better to wait till I had gained experience in the work in China sufficient to furnish me with interesting facts, and to enable me to state



to furnish you with a suitable building, but I think that there would be no unreasonably great delay. Buildings have gone up here at the rate of one a year, and our facilities were never so good as now. I long to see the work of evangelization extended, and recognize in your plan a most valuable adjunct. I need not commend you to the loving care which is over us all. I do not believe that you need any 'encouragement' to assure you that you will find a deep satisfaction in the work you propose doing, which it is hardly too much to say, you could obtain in no other way, since your convictions appear to be clear, as to your course. May God bless you, and guide all your convictions and decisions."

To the friend who gave the church and the bell to Christ Church mission, Mr. Chapman writes: "The bell daily calls the children together, and as there is always an opening and closing service, I think you may feel that your aspirations are realized. As I have watched the progress here this year, and thanked God for it, I have often thought of the prayers that are being offered for us at home, and seen an answer to them in each new triumph. I am glad that I am not called upon to think what I should have done or become without them. It is no doubt better to take the precious gifts of our Heavenly Father simply and thankfully. I do indeed feel grateful to you all who have helped me. I know that such unstinted kindness as has been shown to me for Christ's sake cannot fail of its reward in greater power to love and serve Him. I do not know of a greater blessing to ask for my friend than that, but I do crave for all my friends the ordinary things that add enjoyment to life, peace in their own house, health, wealth, and friends, yet only so much as God sees fit. I know that the same thing is not a blessing to all, and that He has as many kinds of blessings as there are different men, and store for those yet unborn. The peace that passeth all understanding is in the power of all men, and I ask it for every one who has shown interest in this part of Christ's work."

### THE WORK AT POINT HOPE

DR. JOHN B. DRIGGS writes, June 8th last, of his last year's labors at St. Thomas's Mission, Point Hope, Alaska, as follows: "My school year is now drawing to a close and although it has had its trials, yet I feel that there has been an abundance of mercy extended to me by our Heavenly Father, and that there is much to be grateful for. The work is gradually making progress, but I find that the shifting population is rather a difficult problem to deal with. There are so many who go away each year, and so many others who come for a season, that, although I have retained those scholars who have remained in the village, each fall it is almost like beginning over again. However, I hope that in the course of time this difficulty will be removed and that we shall have enough missions established throughout the inhabited portion of the

Arctic region that the children when they leave the neighborhood of one mission can enjoy the privileges of another. There are many of these people scattered throughout this vast territory, who rarely if ever see a white man.

"In my religious instructions, I cannot yet notice that there has been any very great impression created in the line I should wish. It seems hard for the people to appreciate that there is a loving Father in Heaven whose children we are, and whom we should serve. I have begun teaching the first class our Church services, by having them read the Psalter for the day, and also the responses to the Litany. Perhaps it is somewhat beyond their capabilities at present, but there are a few who are advancing so nicely that I hope it will not be long before that difficulty will be removed, and they will not only be able to read with much more ease, but also more understandingly.

"My school has been well attended up to the whaling season, the daily average and number of pupils being about the same as last year. Thanks to the Woman's Auxiliary and other friends of the mission, and much to my relief, the school is now in possession of a goodly supply of books. Heretofore it has not been an easy task to attend to a room full of these uncivilized children, with the limited supplies which have been in my possession. Besides the demands of my school-room, I have been enabled to give out books to a few young men living around the stations, who were desirous of learning but were too far away to enroll their names as pupils of the mission. As nearly as I can learn, these books have been appreciated and the young men are showing some progress.

"A few days since I received a note from one of my boys, telling me that he had seen a whale, of the condition of the ice and water, and that he expected to make a long trip in his whaling canoe, going between the shore ice and pack ice. Of course I answer these little notes, as it seems to please the senders and encourages their ambition to learn. Whenever I have received notes in the school-room, the children have always gathered around and looked on with astonishment, for the *nalornmutter mukpera* (white men's letters) have been a great puzzle to the natives; but now that they are beginning to learn a little, that mystery seems to be passing away and they are becoming ambitious to write letters themselves.

"My medical aid has been in considerable demand; in fact should I attend to that line of my work properly, I should have but little time for anything else. I have been forced to draw the line at making outside visits except in very rare cases, my duties at the mission keeping me constantly employed.

"Last summer Captain Healy, of the U. S. R. S. Bear, on learning of the extensive amount of sickness I had to deal with, very kindly sent me a gift of medicines. It was a very timely aid, for the extraordinary demands made on me by the people had

well-nigh exhausted all those drugs which were suitable for the cases I was then dealing with.

"On the 13th of October, 1893, during a very severe blizzard, the sea came breaking on the land, driving the natives out of the village and forcing me to desert the mission building. At first I did not intend doing so, but a wave burst in the door and I thought it best to leave. After an absence of seven days I returned home and found that no damage had been done to the house outside of the bursting in of the door. Out of doors everything looked desolate. Along the ocean front the land had been cut away to a considerable extent, and all the snow had been so thoroughly saturated by the ocean water and spray that none could be procured suitable for melting for household use. On the night of my return another big storm arose and the following evening I thought it best to desert the house before I was again forced to repeat my former experience of dodging waves and wading through ice-water and slush, a performance I did not care to repeat, as I had slightly frozen my feet and had been forced to thaw them out with snow. That night I slept alongside of a dog-sled, with a few lumps of snow thrown up as a wind-break and then continued my trip back to the mountains, where I met some belated natives and stayed with them in a sort of brushwood shelter, living on uncooked, frozen fish. By the 1st of November, there having been an abundance of snow-storms and the weather being sufficiently settled, I again returned home and opened school for the second time. My first day over, I was feeling somewhat discouraged, but soon had those feelings dispelled by striking a fresh bear track, so I knew that the ice pack could not be far off and that the ocean would soon be imprisoned by ice.

A young woman, who had been a pupil at the mission my second year, was overtaken by these blizzards, while on the cliffs on the main land, and is supposed to have been blown off into the ocean, as she and a young man who was with her have never been heard from since.

"I believe it best for the safety of the mission building that it should be moved south-east of its present position 300 yards, on land which is three feet higher and would place it nearer the centre of the Point, and about as far away from the ocean on either side as it could be placed. Unfortunately there are no suitable materials procurable here, or I should risk the undertaking myself this summer.

"An urgent need of the mission is lumber to build a permanent snow-entry to the house, also a large-sized wood shed, where the wood could be stored in summer for the following winter's use. It is not an easy matter to tunnel into these immense snow drifts to get to my wood-pile. Each fall I have built snow sheds for sawing the wood in, but nine months is rather too long a time for a snow shed to prove itself serviceable, as the high winds are continually cutting the blocks of snow away, besides which a snow shed cannot be built until there is plenty of



well packed snow on the ground and by that time the wood-pile is deeply buried. If some friend would make the mission a gift of the necessary lumber, tools, etc.,\* I could move the house, and build a permanent wood shed and snow-entry. The latter is as much needed as the former, for the cold winds cut into the mission building and make it difficult a great deal of the time even comfortably to warm the house.

"There was another severe epidemic last summer, which proved quite fatal among the adult population. The people became thoroughly alarmed and went away taking their sick with them, in several cases leaving their dead either partially or entirely unburied. Near one tent I found the father of the family laid out on the ground in the rain to die and no protection placed over him. At another tent the father had been deserted by his two sick sons, the mother being already dead, and the father soon following her. Noticing on the beach a piece

\*Dr. Driggs has sent a list of the materials and implements needed by him, which can be obtained on inquiry at the Church Missions House.

of a tent I went up to investigate it and found a small boy under it, very ill. Then, passing my hand further under the cloth to learn what the object was that he was nestling to, I found that it was the body of his dead mother, while a short distance off lay his dying father, near the unburied remains of his grandfather, and so, while making my trips through the village visiting the afflicted, I witnessed many a distressing sight."

Dr. Driggs sends with the foregoing report a detailed statement of the work of the mission school, during the school year beginning in October, 1893, and ending in June, 1894, and says that the number of pupils of the school was fifty-four and the average daily attendance thirty-eight. The school was in session on 161 days. The principal instruction given was in reading, translating, arithmetic, and writing; geography and drawing having had some attention.

In a letter dated July 20th last Dr. Driggs expresses his great satisfaction in the arrival at Point Hope five days before of the Rev. Mr. Edson, and continues to say: "I shall be prepared, God willing, to return to the United States next year for my year's vacation. In regard to the lumber required for the mission, I have left the matter with the Rev. Mr. Edson, as he will be the one to attend to that work next summer. He will draw the plans, calculate the number of feet of lumber required, etc., and send them to you this year, so any alteration that he may make, differing from those which I have already stated will be correct."

# SPIRIT OF MISSIONS.

Vol. LIX.

JANUARY, A. D. 1894.

No. 1.

## *Spirit of Missions Jan 1894* ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 12TH, 1893.

—Letters from and pertaining to the Alaska mission, received during the autumn, were brought under consideration. A number of these have already been published to the Church. The Right Rev. Dr. Bompas, Bishop of Selkirk, represents to the Board the great need of episcopal supervision of the work in the Yukon district, as much of it cannot be carried on by our present small force of workers, who are necessarily confined to their respective stations, as each of them is single-handed. He says that the occasion is favorable for placing a missionary among the Indians in the neighborhood of Fort Yukon on the confines of British territory, and that the need is urgent. Dr. John B. Driggs's letters appear in this number. Through the Rev. W. W. Bolton of San Francisco a letter was submitted from Mrs. F. C. Davis of Juneau, Alaska, begging for services at that point and stating that there are hundreds of white people and Indians in the town (the capital of the territory) without a church of any kind. The people work on Sundays as on week-days. Gambling, drunkenness and immorality result. She adds that the Roman Catholics have a hospital and a convent with a chapel, and there are some missions for Indians. She asks: "Cannot a missionary be sent before things go from bad to worse?" Two conditional appointments were made for the Alaska mission, to take effect later in the season. The Board, being impressed by the necessity of episcopal supervision, requested the House of Bishops to take steps to that end.

### DR. DRIGGS'S WORK AT POINT HOPE, ALASKA, IN 1892-93.

THIS my third year at St. Thomas's Mission, Point Hope, is now rapidly drawing to a close, and it is with considerable gratification that I can say that I have realized to a large extent my hopes and can now consider the mission as being well established beyond a doubt. There has been much to contend with, which is undoubtedly the history of all new missions, but I have been particularly favored in the class of people whom I have been called to labor among. They are a people who, although we look upon them as mere savages, yet have traits to be admired, and it was with great pleasure on the arrival of the steamer with my mail last summer, that I could note the interest that is being taken throughout our states in Alaska and its inhabitants.

This year I can report a Sunday-school of between forty and fifty scholars. Heretofore instructions have been in the line of talks among the people in general. I have often blamed myself for not beginning earlier a more systematic line of teaching, but I believe that I have gained ground by the delay, for I can now speak the language much better, and have also gained a slight insight into the beliefs of the people. I find that some of them, and perhaps all, are believers in a future existence. Last month the mother of one of my pupils died, and on speaking with him concerning her death, he told me that some time previous to my arrival an older brother and sister had died, and that ever since his mother had wept a great deal and wished to follow them, and go to that unknown land where her son and daughter were living. They believe that four or five days after the body

is laid at rest some departed member of the tribe will visit the grave and conduct the spirit to its future home, and so this poor woman was happy as she breathed her last, for she believed that her son and daughter would soon arrive and welcome her to that eternal home where life's sufferings have forever passed away. I have found many of the pictures which I received last summer, especially the "Sunny Teachings," of great aid, and wish that I had more of that class. I first show the natives the picture, then, turning to the text, read from the Bible presented to me by Bishop Coleman upon the eve of my departure for Alaska, that portion which relates to the picture; then, turning to the maps in my Bible Dictionary, I show them the section of the world in which these biblical events took place, and tell them the story of the picture.

These instructions are carried on in the native language, and are not always an easy task to perform, yet I am pleased to say that the children understand me and seem to be deeply interested. It would be impossible for one to have a more attentive class of listeners, and that these instructions may be the means of leading many of these people to our Lord is my earnest wish. I have a number of scholars who have already advanced well enough to commence reading the Bible with my aid, and quite a number of others who will soon be able to do so. I would, therefore, like to receive four or five dozen Bibles for my Sunday-school class.

In my school work the desire to learn seems to be growing on the part of many of



the children, and out of sixty-two pupils I have had an average monthly attendance of fifty-nine, with a daily average of forty-five and a fraction up to April 15th, which was the beginning of the whaling season. The above average I consider quite good when I take into consideration that a number of the scholars have been absent from the village at different times through the winter on hunting expeditions, and also that an epidemic of sickness began late in December and has lasted until near the end of April. At present the attendance is very much diminished, for all the children, with the exception of the very small ones, have to go on the ice for the purpose of aiding the whalers.

In the instructions given I have taught the pupils in the same studies as last year, with the addition of a drawing class, which I had omitted during my second year on account of lack of material. I have also introduced the study of geography among a few of the boys this spring, but have not entered it as a study in my reports, for it was quite late in the season when it was introduced. All of the scholars, with the exception of four or five of the very young ones, are showing progress, and I have the more advanced ones now practising in reading English at sight from stories selected from the children's books sent me last summer. This is outside of their regular lessons. Next winter I wish to give the first class their books and slates to take to their homes for the purpose of studying their lessons in the evening. I feel sure that it will very materially aid them in their progress, besides which it will give them a pleasant way of spending their long winter evenings. The unfortunate failure of the whaling season last year has caused several families to be absent from the village this winter; otherwise I have retained all the scholars that were with me my first year, with the exception of one young man of nineteen or twenty, who has never been a good attendant.

In addition to my regular routine of medical work, I have had an epidemic to deal with, the cause of which was a portion of a whale which was washed on the beach last fall. Whale meat and blubber are esteemed very highly by the natives, so last fall when this portion of a whale came on the beach, it was eagerly picked up and stored away in the *caches* for winter use, although it was in anything but a good condition. Then during the long night they commenced eating the meat and with that commenced an epidemic of sickness. I was not long in discovering the cause and warned the people against it, but they are like children; they wanted the blubber and therefore did not heed the warning. In those cases where the meat was very freely partaken of, a fatal termination resulted within a week; in other cases where it was more sparingly eaten the sick recovered, but their recovery was slow. I understand that walrus meat when in a like condition will also induce a similar sickness.

The homes where I visit the sick are anything but proper places for those who are

severely ill. To gain admission into them, I first have to climb to the top of the earth mound and then lower myself through a hole in the ground, after which, dropping upon my hands and knees, I feel my way along the dark, underground passage until I arrive at a shallow depression in the earth; then turning my head upwards I climb through a hole in the floor, which admits me to the one dimly lighted room, void of all furniture, in which the family, and in the majority of cases more than one family, live closely crowded. Daylight is admitted through a small hole in the roof covered with a portion of a seal, warmth being derived from a sort of lamp called *nanic*. This is made by cutting in a stone a shallow depression, then placing a little moss along the edge and hanging up near the flame a piece of seal or whale blubber. The flame causes the oil to drop down into the depression, saturating the moss. Thus a lamp is produced, which serves for both warming and illuminating purposes. At one *iglo*, where I was asked to visit the mother of one of my pupils (she was a confirmed invalid from rheumatism), I found it impossible to get in, as the opening was entirely too small. At another *iglo* I gained admission by lying down on the ice and pushing myself forward. After getting inside the question was, how to get out again. The hole in the roof was too small. I had to remove both my *artegees*, giving them to a small child to take out, then by lying down and pushing and pulling myself through the underground passage, I managed again to reach the open air. All the homes are not so bad, but I experience some difficulty in gaining admission to many of them.

When a death is about to take place, the dying one is carried outside the house and allowed to breathe his last in a quickly constructed snow shelter. All members of the family are placed under the superstitious ban, called by the whites *hoodoo*. None of the other members of the tribe are allowed to go into the house, or take anything from any member of the family. The children are not allowed to come to school, and any member of the tribe touching any of the family or drinking out of a cup that they have drank from, is also placed under the ban and cannot go on the ice for whaling, until one whale has been caught, which removes the *hoodoo*. Should a death occur inside the *iglo*, then every one present, whether a member of the family or not, is placed under the ban. This tribal law is not alone enforced in cases of death, but it is also enforced in all births, which must occur in snow-houses, the mother and infant remaining there until the snow is off the ground, or should the birth or death occur during the summer, then the same law will hold good until the snow is again well on the ground.

Last month a woman died from eating some of the whale meat which had been washed on the beach last fall. A few days previous to her death she had eaten some of the flesh of a white grampus that was captured last summer. The skin of the grampus

was on one of the whaling canoes. The owner of the canoe and all the crew declared that as the dead woman had eaten some of the flesh which had been contained in that skin, the skin was under the ban, and the crew could not catch a whale as long as it remained on, but that it must come off and a new one be substituted in its place.

The crowded underground homes of the natives are not the proper places for the bringing up of young children, and I recognize that in order to elevate the people we must give them better homes. I had hoped that I should be able to establish my mechanical class during the fourth year, but all those noble logs which had been thrown on the beach in the first year, and which I had hoped to saw into boards, have vanished, and I must wait for a favorable season for a new supply to be cast up on the beach.

During the winter I heard of two families about a hundred miles up the coast, who were starving to death, so I sent a man and his dog team to their aid with what flour I could spare. He was gone nearly three weeks and then returned, as he had found it impossible to get around Cape Lisburne, which place is within sight of the mission. It is at Cape Lisburne that the natives say

that the winds are made. I had been under the impression that Point Hope was the windiest place on the face of the earth, until I learned that Cape Lisburne is worse.

On one Saturday afternoon during this man's absence, at dusk, while sweeping out the school-room, I was greatly surprised to see a stranger walking in. Through the furs which protected his face I could see that he was a white man. I was yet more puzzled when he informed me that his wife was outside. I went out to see her and there was the first white woman who had ever paid Point Hope a visit. In a moment I understood the situation. Mr. Lopp and I had parted company at Port Clarence in July, 1890, he and Mr. Thornton going to Cape Prince of Wales to establish the mission there, while I continued on my journey to Point Hope. Mr. and Mrs. Lopp had travelled all the way along the coast and across the Kotzebue sound by dog-sled, to make me a visit, their guide being a young man who had been a pupil at this mission, my second year. The few days they were with me I enjoyed very much, Mr. Lopp aiding me in my school work and also in my Sunday class, while under the skilful guidance of Mrs. Lopp, the bachelor apartments of the *iglopuk* soon assumed an entirely different appearance.

One of the needs of Point Hope, and one that our government should supply, is a relief station. There should be a good store of provisions placed here, for, in case of a shipwreck, as we are all situated at present, it would be impossible for us to care for a body of men suddenly thrown upon our hands. I carry barely enough provisions to last me through the year. A shipwrecked crew would consume all my stores in two or three weeks. The men at the two stations are in a similar condition, and the natives are very poor. Often at night,



during the latter part of September and the first of October, when our nights are rapidly growing in length and the winds are blowing strongly from the north, and the sea is running high, I go out to see if any ship's lights are visible and whether they are headed for the shore. I keep a pile of wood high up on the beach ready to light as a warning in case I should see a ship heading toward danger. The whalers running out of the Arctic in the fall of the year endeavor to sight Cape Lisburne and then

lay their course south for Cape Prince of Wales. A bark, two autumns before my arrival, when running south before a gale, mistook its bearings and ran on the beach a short distance above where our mission is now located. Out of a crew of forty or more men, only nine ever reached San Francisco. Of those who were not drowned, two were frozen to death on the beach; they not knowing which way to go in the dark; two others died of injuries, and five or six more of those who managed to reach shore in safety, found that there were not enough supplies for the winter, and two or three days later, noticing a sail, they put off in a whale boat, hoping to reach the ship. They were never heard of afterwards. The nearest relief station is at Point Barrow, too distant for a shipwrecked crew to reach in the fall of the year. A station established here might prove itself very useful by displaying a light at night during September, and for the most of October, to warn all ships of danger. Then the big ice arrives from the north.

In reviewing my year's work as a whole, although my mission duties are various, yet I feel that progress has been made in each department, and it is with the utmost gratitude to Him who shapes our lives and destinies that I give the thanks, and that He will continue to guard and guide me in my labors among these people is the earnest prayer of

JOHN B. DRIGGS, M.D.

POINT HOPE, ALASKA, May 16th, 1893.

#### THE DAY-SCHOOL AT POINT HOPE, ALASKA.

Dr. Driggs, in a letter accompanying the report given above and dated at Point Hope, July 4th, 1893, says: "Judging from the present outlook, I believe that in two years more I shall be able to increase my school, so as to average fifty or more scholars a day, for the nine months. During the past winter the village population has been as small as my first year here, if not smaller, but I hear that there is dissatisfaction among those who are away, and that they wish to return home, so I presume they will do so within the next year or two.

"In considering the subject of a boarding-school, I have decided not to speak further on the question at present, but to wait and see what I can do in the way of building up a large day-school. In the meantime I believe it would be best for us to concentrate all our energies upon establishing our Kotzebue sound boarding-school, and will report further on the subject after I have been there. I have my tent made for the trip, and shall start as soon as I can finish

my business here, after the ship arrives with my mail and supplies.

"The average daily attendance at the school for the past season has been, from October 1st to April 15th, forty-five, and from April 15th to July 1st, seventeen; total daily average for the nine months, thirty-seven; average monthly attendance of scholars for the nine months, fifty-five. These figures I could not give in my first letter, as my school year was not complete."

*Rochester (N.Y.)  
Herald*

*April 10* IN FARAWAY ALASKA. *1894*

Missionary John Chapman Tells Some interesting Facts About the Territory.

At the Deaconess' House of St. Paul's parish yesterday afternoon Rev. John Chapman, who for six years has been a missionary to the Alaskan Indians, spoke to the representatives of the Ladies' Aid Societies of the several Episcopal parishes of the city regarding the work in the distant territory of the United States.

Beside much information of interest particularly to those who are helping support the mission at Anvik, Mr. Chapman made many statements which are of interest to secular readers not especially concerned with spreading the gospel. Anvik is situated on the Yukon River about 100 miles east of its junction with Norton Sound, which is but a comparatively short distance south of Behring Strait. The village is of 150 inhabitants, Juneau and Sitka being the largest towns of the territory, with 1,500 and 1,200 inhabitants.

In the course of Mr. Chapman's remarks and a subsequent conversation with a Herald reporter the missionary stated that few people had an accurate conception of the magnitude of Alaska. The territory extends through as many degrees of longitude as does all the rest of the territory of the United States. The east point of Maine and the west point of California are not sixty degrees of longitude apart, and the westernmost of the Aleutian Islands is just about sixty degrees of longitude from the west point of California. A statement was also made that Alaska's coast line was 26,000 miles long.

In describing the erection of the log mission house the speaker said that the foundation was laid upon frozen ground which never is farther from the surface than three feet. The natives occupy huts which are practically underground, being covered with earth. The interior presents but one room, around which is placed a shelflike seat which serves as table, chairs, bed and whatever else is needed in the household. In the matter of care of the sick and aged the natives have no idea, leaving the unfortunate to get along as best they can, as if they were in the prime of health.

In the territory are three classes of natives—the Esquimaux, who inhabit the coast; the Aleutians, whose homes are on the islands of the name; and the Indians, who are practically the same as the North American, and who live in the regions back from the coast. It is among this tribe that Mr. Chapman labors. They are of ordinary size physically, but are very muscular. They are idolatrous and observe three feasts a year in their heathen state.

Mr. Chapman stated that at times of severe cold the temperature has fallen to 55 degrees below zero, while during the hottest days of the season the mercury has registered as high as ninety degrees above. A revenue steamer, once in a year, brings the mail for the two thousand whalers, traders, teachers and missionaries within the Arctic Circles; further south, where Mr. Chapman is, they get their mail twice a year. The track of the San Francisco steamers is 2,900 miles long.

Regarding Alaska in a general way Mr. Chapman furnishes these statements: "An expedition ordered by Peter the Great in 1724, only a short time before he died, explored Behring Straits and proved that Asia was separated by water from America. The mainland of Alaska and the Aleutian Islands were not discovered till 1741; then the beautiful sable and other furs which were brought to Russia by the explorers led adventurous merchants to establish settlements for two thousand miles along the coast. It is said that in the first half century over \$15,000,000 worth of furs were taken from Alaska. The seals are found for the most part near the Aleutian Islands. Over 500,000 were killed for their skins in 1786, when the great slaughter began; but of late years the catch has been limited by law to 100,000 a year. The whalers, having almost killed off the whales in the northern Pacific Ocean, now sail through Behring Straits and carry on their dangerous business in the waters of the Arctic Ocean.

*The Young Christian*  
*July 12* ..... *1894*  
**OUR MISSIONS IN ALASKA.**

You know that Alaska was not always a part of the territory of the United States. Thirty years ago it belonged to Russia, but in 1867 the United States bought it for about seven million dollars, and it is now a part of our country, and our missions in it, far away as they seem from even our children in California, come under the head of Domestic Missions.

When Alaska belonged to Russia, the Russian Church was responsible for the spiritual care of the people within its borders, but as soon as it was transferred to the United States it became the duty of Christian people in our own land to send missionaries to the men and women and children, not more than 30,000 or 40,000 in all, who are scattered throughout the territory. It was not until May, 1886, however, nearly twenty years after Alaska became a part of our country, that the first mission of the Church in the United States was established there. In that year the Rev. Octavius Parker went to Alaska, and was joined at Anvik, in 1887, by the Rev. John W. Chapman. Mr. Parker was obliged to leave the mission after two years of devoted service, and until the spring of 1893 Mr. Chapman was at Anvik alone.

Our second station, St. James's Mission, was opened at Nuklakayet in 1888, by the Rev. T. H. Canham, a missionary of the Church of England, and was transferred, in 1892, to our own Church. It is now under the care of the Rev. Jules L. Prevost.

The third station is at Point Hope, and has been, since the summer of 1890, in the



charge of Dr. John B. Driggs, a layman. Early in June, the Rev. E. H. Edson sailed from San Francisco to join Dr. Driggs, and we can fancy what joy his coming will bring to the lonely missionary.

In the spring of 1893, Mr. Chapman came home for his vacation, and he has now returned to his work, taking with him his wife, and two other missionaries, Miss Bertha W. Sabine and Dr. Mary C. Glenton. Dr. Glenton had been working for a year in the hospital for Colored people in Columbia, South Carolina, in which Mr. Joyner has interested many of you; and Miss Sabine is an old friend to the readers of THE SOLDIER, who know her as "Sister Bertha."

A Farewell Service was held in the chapel of the Church Missions House, on the morning of April 6, when many friends gathered to bid God-speed to these missionaries, who were about to start on their long journey by land and sea to their new home.

There are three schools in the Alaska Mission, one at each station; and beginnings of hospital work have been made. The children are not bright and quick, but they have learned to love their teachers, and some of them have come to understand enough English to be able to help the missionaries by interpreting for them when they are teaching or preaching. At Anvik, Mr. Chapman has had several boys living with him, and, of course, these learned much more quickly than those who only came to school for a few hours in the day. Dr. Driggs writes, in his last report, that all his scholars, with the exception of four or five of the very young ones, were showing progress, and that he hoped soon to allow the members of the first class to carry their books and slates home, that they may study their lessons in the long, dull winter evenings, when they have nothing to interest or amuse them.

### ALASKA NOTES.

From the "Round Robin on Alaska," "Over Sea and Land," and Other Sources.

ALASKA extends through as many degrees of longitude as does all the rest of the territory of the United States. Take your atlas, and look this up, and find out all you can of the geography of this part of our country.

The Yukon River rises within the Arctic Circle, and empties into the ocean below Bering Straits. It is two thousand miles long, and its average width is about a mile. Anvik and St. James's Mission at Nuklaket are both on the Yukon River; and Point Hope is far up, above the Arctic Circle, on the shore of the Arctic Ocean.

The people at Point Hope are Eskimos; at Anvik and Nuklaket they are Indians.

At Point Hope there is a long time in the winter when the sun never rises; it is one continuous night, and dark even at noon. In this Arctic region the constant need of lamps in the school-room is a matter of course. But a greater difficulty is

experienced in the confusion of time which arises from the absence of the sun to mark day and night. Without a marked difference in the light between noon and midnight, all knowledge of time among a barbarous people becomes lost. They know no difference between 9 A.M. and 9 P.M. Consequently, when the school bell rings out into the Arctic darkness at nine o'clock in the morning, some of the pupils have just gone to bed and are in their first sound sleep. Roused up and brought to the school-room, they fall asleep in their seats. Many of the pupils have come to school without their breakfasts; with sleepy bodies and empty stomachs it is not strange that they are not in the best condition to make progress in their studies.

The word Alaska—*Al-ak-shak*—means "a great country," and the territory is well named, for all the states north of Tennessee and east of the Mississippi could be put in it, and the length of its coast line is nearly four times that of the rest of the United States.

From his earliest childhood the Alaskan boy shows remarkable skill in the use of his hands, and toy canoes, paddles, and hooks for catching halibut and other fish are the results of his first mechanical efforts. His little boats are made very true to the original, and great care is taken in ornamenting them.

He also learns to make tops, bows, arrows, air-guns, and almost everything he sees about him, including miniature oil dishes, platters, plates, and little wooden boxes for use in holding the oil and berries. All these articles are carved and ornamented with his "coat-of-arms," the totem of his tribe.

As he grows older his canoes and paddles are larger and made for service. The latter are very pretty and painted and carved quite artistically.

Iceicles are plentiful in Northern Alaska, and serve the Eskimo babies for toys. The little people make necklaces and ear rings put of them, and play games with little balls of ice, as we do with marbles.

How do you think you would like Alaskan ice-cream? It is made, so Mr. Chapman tells us, of whale-oil and fat—beaten to a paste, and flavored with berries. It does not sound attractive, but boys and girls in Anvik look upon it as a greatainty.

### OUR EIGHTH MISSIONARY SUNDAY.

#### ALASKA.

*Text.* The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.—ISA. xxxv, 1.

#### Questions.

1. Is Alaska among our Foreign or Domestic Missions?
2. Where is Alaska?
3. To whom did it belong before it was purchased by the United States?
4. When Alaska belonged to Russia, what Branch of the Holy Catholic Church

ent its missionaries to care for the people.  
5. Now that Alaska is a part of the United States, is not our own Branch of the Church responsible for this work?

6. Who was our first missionary to Alaska?

The Rev. Octavius Parker, who went to Alaska in 1886, and opened the Mission at Anvik in 1887.

7. Who is now in charge of the Mission at Anvik?

The Rev. J. W. Chapman.

8. What other stations have we in Alaska?

St. James' Mission at Nuklaket, under the Rev. J. L. Prevost; and St. Thomas' Mission at Point Hope, under the Rev. E. H. Edson and Dr. J. B. Driggs.

9. Have we schools for the children in Alaska?

Yes; one at each station.

*Helps.* Map of Alaska. Report on Domestic Missions, pages 24-28. Round Robin on Alaska.

before.  
*Young Christian Soldier.*  
**NOTES FROM POINT HOPE.**

#### VISITORS AT THE MISSION.

*July 15, 1894*  
DR. DRIGGS' report of his work at Point Hope in 1892-93, did not reach us until November, although written in May. Point Hope, you will remember, is far up above the Arctic Circle, and few visitors ever brighten the life of the Missionary. Imagine his surprise, then, when, one Saturday afternoon, a stranger walked into the school-room. His face was protected by furs, but Dr. Driggs saw at once that he was a white man. More wonderful still, he announced that his wife was outside, and there, indeed, was the first white woman who had ever paid Point Hope a visit. They soon made themselves known. They were English missionaries, whom Dr. Driggs had met on his way to Alaska in 1890; and they had travelled all the way along the coast from Cape Prince of Wales, and across the Kotzebue Sound, by dog-sled, to pay him a visit, their guide being a young man who had once been a pupil at the Mission. The few days they spent with him were happy ones for Dr. Driggs, who writes that Mr. Lopp aided him in his school work and Sunday-class, while under Mrs. Lopp's skilful management the bachelor apartments of the *iglopuk* soon assumed a much more homelike and comfortable appearance than they had ever known before.

#### ESKIMO HOMES.

Here is an account of the homes of the people at Point Hope. Dr. Driggs writes:

The homes where I visit the sick are anything but proper places for those who are severely ill. To gain admission into them, I first have to climb to the top of the earth mound, and then lower myself through a hole in the ground, after which, dropping upon my hands and knees, I feel my way along the dark, underground passage until I arrive at a shallow depression in the





MISSION BUILDINGS AT ANVIK, ALASKA.

earth; then, turning my head upwards, I climb through a hole in the floor, which admits me to the one dimly lighted room, void of all furniture, in which the family, and in the majority of cases more than one family, live closely crowded. Daylight is admitted through a small hole in the roof, covered with a portion of a seal, warmth being derived from a sort of lamp called *nanic*. This is made by cutting in a stone a shallow depression, then placing a little moss along the edge and hanging up near the flame a piece of seal or whale blubber. The flame causes the oil to drop down into the depression, saturating the moss. Thus a lamp is produced, which serves for both warming and illuminating purposes. At one *igloo*, where I was asked

to visit the mother of one of my pupils (she was a confirmed invalid from rheumatism). I found it impossible to get in, as the opening was entirely too small. At another *igloo* I gained admission by lying down on the ice and pushing myself forward. After getting inside the question was how to get out again. The hole in the roof was too small. I had to remove both my *artegees*, giving them to a small child to take out, then by lying down and pushing and pulling myself through the underground passage, I managed again to reach the open air. All the homes are not so bad, but I experience some difficulty in gaining admission to many of them.

Hope numbered between forty and fifty scholars. By an earlier mail Dr. Driggs had received a large number of religious pictures, and these were a great help to him in teaching both old and young. He would first show them the picture, then read from the Bible the passage relating to it, and tell the story as simply as he could. These instructions were given in the native language, and although by no means an easy task for the teacher, he was glad to find that the children understood him and seemed to be deeply interested.

In the daily school-work the children showed an increasing desire to learn, so much so that, out of sixty-two pupils, Dr. Driggs had an average attendance of a little over forty-five up to April 15th, the beginning of the whaling season. Then the attendance was largely diminished, as all the children, with the exception of the very small ones, have to go on the ice and help the whalers.

All of the older scholars had made progress, and the more advanced ones are beginning to read English at sight from stories selected from the children's books sent to Dr. Driggs last summer. This is outside of their regular lessons. Next winter their teacher plans to give the first class their books and slates to take to their homes for the purpose of studying their lessons in the evening, feeling sure that it will very materially aid them in their progress, and give them a pleasant way of spending their long winter evenings.

## Spirit of Missions DOMESTIC September 1877 MISSIONARY

ALASKA.—A letter has been received from the Rev. E. H. Edson, written on his way to his station, and dated at Port Clarence, Alaska, July 15th last. Mr. Edson says: "The 'Jeanie' arrived here last Thursday after a long and tedious passage. We met with head winds and dense fog nearly the whole way; but Captain J. H. Mason proved a skilful navigator, and, by God's blessing, brought us safely here. Several times he turned the ship's head to sea and ran out to avoid the rocky coast, which he feared we were near, yet could not see because of fog. When we reached the place where he believed the pass into Behring's sea was, the fog was so thick we could not see two ship's lengths ahead, so he hove to and waited for the fog to lift. When, the following morning, it lifted we were fairly in the entrance of the pass (Unimak Pass). Once through and into Behring's sea, we found clear weather. Helped by the Japan current, we made a quick run to this harbor.

"Your atlas will show that Port Clarence is in the entrance to Behring's straits. There is no settlement here; it is simply a grand, land-locked bay, with splendid anchorage. The Pacific Steam Whaling Company's ships gather here after their spring cruising in Behring's sea. There were ten awaiting our coming with supplies, and coal brought by the ship 'Petus.' When they have all

—LITTLE LEARNERS AT POINT HOPE.—

—Last year the Sunday-school at Point



coaled we are to take on the balance of the coal to be carried to Herschel island, where the company has its winter harbor.

"The United States Government has here its great reindeer station, at present in charge of Mr. W. T. Lopp, formerly Presbyterian teacher at Cape Prince of Wales. The station is at the head of the bay, fifteen miles distant from the ships. I spent last Saturday, Sunday, and Monday with Mr. and Mrs. Lopp. At their request, I conducted service and preached to forty natives, Mr. Lopp acting as interpreter. He has asked for a Prayer Book. Unfortunately I have but one with me. Please send him one, and a hymnal. He presented to me a fine seal-skin coat, and a pair of deer-skin boots, and also two Siberian deer-skins, one each for Dr. Driggs and myself.

"I had the pleasure of meeting on board of the 'Bear' the Rev. Dr. Jackson, who is in general charge of the reindeer business. He requested me to select two worthy young men from the Point Hope school to be brought here by the 'Bear' to learn to manage deer, and who, when trained, will be returned to Point Hope with 100 deer to be the nucleus of a herd at that place. At the station I saw a boy from Anvik, who does the Rev. Mr. Chapman great credit. Mr. Lopp spoke of him in the highest terms. Dr. Jackson is very anxious that we should undertake the establishment of a school at Kotzebue sound. He says it is the most important place on the whole coast, as it is the native commercial centre. There are about 2,000 people there, with no whites, and the place is annually visited by as many more from the interior, who come to exchange furs, etc. He also says that there is an abundant supply of timber within easy reach; that an industrial school planted there will exert a wider influence than any other in the country; that he fears that unless it is soon occupied by us the Romanists will go there.

"Pray for me that I may both perceive and know what things I ought to do, and may have grace and power faithfully to fulfil the same."

*Spirit of Missions* THE WOMAN  
October 1894 ALASKA  
TIDINGS FROM OUR THANK-OFFERING  
MISSIONARIES.

WE are sure that all who united in the Thank-offering of the Woman's Auxiliary which gave to the mission field last year three new workers, will be glad to hear from two of them thus early in the new missionary season.

From St. Michael, Alaska, Miss Sabine writes, on July 17th:

"I suppose you know from Mr. Chapman's letters why we are detained here so much longer than we expected. We had to leave the *Bertha* after we had been lying at anchor a week, waiting to be transferred to the river steamer; then we had to come ashore, and in some way find an abiding-place. The

# SPIRIT OF MISSIONS.

Vol. LIX.

MARCH, A. D. 1894.

No. 3.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 13TH, 1894.

—Letters were submitted concerning the Alaska mission. The Rev. Mr. Canham, now of the English mission, was appointed as missionary at Nuklakayet Station, Alaska, the appointment to take effect when he shall have complied with the canonical requirements of this Church; the Rev. J. L. Prevost was granted leave of absence, beginning with the summer of this year, and Dr. Driggs leave of absence beginning with the summer of 1895, each for one year. It was announced that Dr. Mary V. Glenton's appointment had now taken effect. Miss Bertha W. Sabine was appointed a missionary teacher for Alaska under the pledge of the Woman's Auxiliary to provide the needful funds over and above all usual offerings. In the event of a special meeting of the House of Bishops the Board requests the Presiding Bishop to bring to the attention of said House the condition of the Missionary Jurisdiction of Alaska, with especial reference to its lack of episcopal oversight and administration.

*Spirit of Missions February 1894*  
A statement was presented from the Presiding Bishop in response to the action of the Board at the previous meeting, showing that it was impracticable, in his judgment, either to call the House of Bishops together for an election of a Bishop for Alaska or for him to put a Bishop in charge of the work, since the objection would immediately be raised that as there had never been a Bishop in the jurisdiction there could be no vacancy.

ol. LIX.

JUNE, A. D. 1894.

No. 6.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MAY 8TH, 1894.

—The Rev. Elijah H. Edson was appointed for one year as missionary to Alaska, to proceed to Point Hope to work with Dr. Driggs, who has been alone for four years in that field north of the Arctic Circle. Mr. Edson left Rochester on the 21st of May, expecting to take the steamer "Jeanie" for Point Hope about June 1st.

### REPORT ON DOMESTIC MISSIONS.

1893-4  
ALASKA.

The tide of summer travel carries visitors to Alaska, but they do not reach as far as our missions, which are upon the Yukon river and far north at Point Hope on Behring sea. The Rev. John W. Chapman, after laboring seven years at Anvik, where he succeeded the Rev. Octavius Parker, spent last winter in "the States," and on his return this spring was accompanied by Mrs. Chapman, Dr. Mary V. Glenton and Miss Bertha W. Sabine. This will prove a valuable reinforcement of the mission at Anvik. The Rev. E. H. Edson has arrived at Point Hope, to the support of Dr. John B. Driggs, who has been alone there for four years. The mails have brought no report from Dr. Driggs of his work at Point Hope, and there has not been sufficient time since Mr. Chapman's return to receive a report of the Anvik Station, so that the reports from Alaska for the past year are very meagre. There is only the brief report of the Rev. Jules L. Prevost of the mission of St. James at Nuklakayet.

If anything could melt the hearts of Christian people, it would be the thought of the devotion of the heroic men and women who have gone to those far-off, inhospitable regions for the love of Christ, to seek and save the lost.

The sacrifices which the people are asked to make to sustain missions are as nothing compared to their self-sacrifice. Gifts of money ever so costly are not worthy to be mentioned beside these gifts of self to the service of God.

Mr. Prevost reports:

In the spring of this year I made a trip to Fort Yukon, and in a small boat floated



whole country here is odd. There is one public dining-room in the Company building. The employees eat at the first table, the traders at the second, the missionaries at the third, and the agents and the bride of one at the fourth. The cook is a Chinaman, and the 'table maid' an Eskimo in flannel shirt, suspenders, blue jean trousers and long deerskin boots. We had a room cleared out for us, opposite, and in it we put up three iron beds belonging to our mission freight, with two of our own chairs, a stove and the etceteras, and we are very comfortable, in picnic style. Mr. Chapman and Mr. Prevost sleep on deer-skins laid over two more iron beds among the boxes in our division of the warehouses, and we all use our room for sitting-room and for chapel on Sunday.

"Every morning after prayers Mr. Chapman gives us a lesson in 'Ingilik,' and then we write or read or watch the unloading of the lighters, or go after flowers. Lunch is followed by the same kind of occupation, and after dinner, at seven, we chat or play games such as 'jack straws,' and yet go to bed in broad daylight, at about ten o'clock. We have fallen into this routine, and, indeed, there is nothing else to do here, except now and then have an afternoon tea with the agent's bride, who came up with us on the *Bertha*. We are happy and busy, and the days are much shorter than any since we left San Francisco, only we shall be glad to get to Anvik, and get settled and ready to work. I like to hear Mr. Chapman and Mr. Prevost talk and plan things over for the future, and I do hope next year will bring more workers to build upon the good strong foundations that have been laid. We have a small half-breed in our charge. Mr. Prevost has had the care of him for two years, and now he has transferred him to Mr. Chapman till his return. His name is Arthur, or 'King Arthur,' and he is a mite, seven years old, about the size of a four-year-old child, and he is comical. Dr. Glenton has taken him especially under her wing. There are two or three other boys going up with us, I think, though I am not sure.

"It was so good on Sunday to have services again. For the last two we have had them in our room, and enjoyed them as much as any in 'the great congregation.' My father told me we would go back to Apostolic times and have the 'Church in Mr. Chapman's house'; and this is literally so. Both mornings we have had Communion first and then the Morning Service for whosoever would come, and have had a congregation of sixteen, using beds and borrowed chairs for pews. Then Evening Service after dinner, and quite a 'sing' afterwards. Mr. Chapman says it makes quite a difference to him from the old days.

"The flowers here are a constant delight. We have, so far, found thirty-four different kinds, and the colors are so delicate and lovely, and almost all are new to me. We have no facilities for pressing, but try to keep them enough to send in letters, so that our friends will see we are not in perpetual ice. The swallows that build about

down the river past the mission and Nowikakat, until picked up by the river steamboat. On this trip I visited every village and camp on the way, remaining from one to three days at each place, holding services, baptizing and teaching. The natives are all anxious for a missionary. Wherever I went I was received with the utmost consideration, and the Word of God was listened to with joy.

My time was so much taken up I was unable to continue the school. I did, however, give instruction to three boarding pupils.

This spring the gatherings of our people were so large that our services had to be outdoor meetings. At Christmas I had to divide our people into two congregations so as to accommodate all within our school building.

The press sent last year has already accomplished good work. Besides two editions of the *Yukon Press*, a pamphlet of hymns, beatitudes, and a prayer was published, for the natives. I hope to set a boy at work to learn type setting, and give him in time a remunerative occupation, as the press will undoubtedly pay its own expenses. I had a separate hut made for the press by native labor, at a cost of \$60, which is a donation. Work on the house was commenced in the fall and completed exteriorly by Christmas. The interior still lacks completion. The natives 200 miles up the Tanana have started a small building for our use at their place, which they hope to finish this summer at their own expense.

PL. LIX. OCTOBER, A.D. 1894. No. 10.

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VOL. LIX. DECEMBER, A.D. 1894. No 12.

#### THE NOVEMBER CONFERENCE MINUTES.

THE November Conference was held after noon prayers on Thursday, the 22d, in the Auxiliary room of the Church Missions House.

Mrs. Bartlett of Milwaukee was nominated president of the meeting.

The Secretary reminded them that, in pressing the United Offering, the other needs of the present year must not be forgotten, and called their attention to the following:

For St. James' Mission, Alaska, the Rev. Mr. Prevost asks for

A steam launch (largely provided for),	-	-	-	\$2,500
A hospital, maximum cost, fully equipped,	\$5,000;	mini-		
mum,	-	-	-	1,500
Boarding-school,	-	-	-	2,500
Church to seat about 300,	-	-	-	1,500
Hotel,	-	-	-	300

For Miss Woodruff—A new building for the Orphan Asylum, Cape Palmas; an associate in her work.

the Company buildings are lovely; their wings and backs are changeable green and blue in the sunshine, and their vests are either a buff or a reddish brown. There are many of them always flashing about, and just now the nests are full of young ones, or at least just fledged.

"The prayers of our many friends have been answered by our preservation in both seen and unseen dangers, and in giving us health, and in helping us in many, many ways in which we can plainly see His loving hand."

#### NEWS BY THE WAY.

MR. CHAPMAN writes from Ounalaska, June 19th:

"All our experiences and all reports turn out well as we advance. The friends here are well, and their school work going on successfully. We are all well, and having made a truce with sea-sickness, we are enjoying ourselves. Mr. Edson sailed the day before we left San Francisco, and we have not yet heard from him. The ladies in San Francisco and Oakland gave us a kind reception, and at St. Peter's we had a farewell service, the Bishop present, and de-



living an address. We had a valued opportunity of meeting many friends of missions in San Francisco.

"We had some good gifts of clothing, etc. A good many 'specials' came in after we left New York, and I was able to purchase a good equipment for the school and hospital. A fine range and cooking utensils, half a dozen iron bedsteads, with woven iron mattresses and excelsior mattresses, a dozen dining-room chairs for the school, and for the hospital a complete line of drugs and medicines, instruments not a few, and especially eye instruments, and I suppose I may say in general, everything that we really need at present, are included in the purchases. I am sure that our friends who have so generously helped us will be glad to know that our wants have been so fully satisfied.

"We have reason to thank God and take courage. From every side come reports of advance in this northern part of Alaska. Many changes are taking place, and mainly in the direction of better social conditions. For one thing, several entire families are going to the mines on the Yukon this year, a new movement. Two commercial companies are now in the field of the Yukon Valley, but the changes from this source have not developed as yet: only it must naturally result in increased facilities and improvement of service.

"I think our party are enjoying the few days which we have to pass at Ounalaska very thoroughly. It is a rest after the long sea voyage, and then the town itself is very interesting. It is novel, and there is a good deal going on. Besides this, as missionaries, we are interested in the work which is being done by Mr. and Mrs. Tuck. It is refreshing to go into the school and see the heartiness with which everything is done, and to have the friendly welcome.

"But our thoughts go back as well, and we are kept in good heart by the memory of all the kindness and the blessed experiences of the past year.

"We all send our love to our many known and unknown friends."

1893-4

#### REPORT ON DO

#### MISSIONARIES AND TEACH

##### ALASKA MISSION.

Rev. J. W. Chapman, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.  
Rev. J. L. Prevost, Nuklakayet. (In the U. S.)  
Rev. E. H. Edson, Point Hope, care Capt. J. N. Knowles, 23 California St., San Francisco, Cal.  
J. B. Driggs, M.D., Point Hope, care Capt. J. N. Knowles, 23 California St., San Francisco, Cal.  
Mrs. Chapman, Anvik.  
Dr. Mary V. Glenton, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.  
Miss Bertha W. Sabine, Anvik, care Alaska Commercial Company, Box 2320, San Francisco, Cal.

#### REPORT ON THE

UP to the date of going to press no report has been received from Dr. John B. Driggs of the work at Point Hope. Intelligence has come of the safe arrival there of the Rev. E. H. Edson. Dr. Driggs was temporarily absent on a tour of inspection

to the southward.

The Rev. John W. Chapman and wife, Dr. Mary V. Glenton and Miss Bertha W. Sabine have safely arrived at St. Michael, en route for Anvik. Mr. Chapman had heard good reports from his station, he having been absent on vacation during the year.

The Rev. Jules L. Prevost, now on leave of absence, has submitted the report of the work of his station for the year. Mr. Prevost calls the point at which his mission is established Fort Adams. Nuklakayet, as we have heretofore called it, is really several miles distant.

#### MR. PREVOST'S REPORT.

There is so much to be said which is difficult of condensation, that it is always with a dread of saying too much that these reports are written. If the following should seem innocent of the element of brevity, I trust your generosity will overlook any such tendency, as I shall try to be brief.

The work of the past year has not abated any from that of previous ones. Every year brings an increased amount of work; so much has it developed that the labor is too great for the shoulders of one.

What has been said about Fort Yukon, the Tanana river, and Nowikakat, and the centralization of work at some point, need not be gone over again, but will bear mentioning to emphasize the growing necessity of more workers.

The great evil to our cause among the Indians is the influx of miners to all parts of the interior. The example many of them set is contrary to our code of morals and by no means elevating. Drunkenness, making vile liquor and selling it to natives, gam-

bling, and attracting the native women from the Indians, and then leaving them stranded on the rocks of necessity, with two or three children, when occasion requires, are some of the vices which can be mentioned. I do not mean to accuse the miners of introducing all these evils; such as drinking and gambling existed among some of the natives many years ago; but the examples set are an impediment to our progress. Any good influence tending to undermine these evils, I thought, would be a step in the right direction. Under this impulse was started the first periodical of the Yukon valley. The paper has eight pages 10x12 inches, two of which are devoted to religion and morals. The paper was widely circulated, many of the miners paying for it. As far as it was meant to be the *Yukon Press* was a success. This is the only means at present by which we can reach the miners, scattered as they are over a large area, but hope other ways will soon show themselves. I trust the day is not far distant when they will have a minister of their own.

The native work for the year, besides the regular services, etc., consisted in translating the Beatitudes and five hymns, correcting previous translations, and giving personal instruction to many adults. Five trips were made to a neighboring village, where I held services and baptized a few in-

fants. I contemplated a trip to a couple of villages far off in the mountains to the south of us, some 300 miles away, that have never been visited. I started on the 30th of November with pleasant hopes of meeting these distant natives, when an incident occurred which has indefinitely postponed the trip. On the second day out I met a train of twenty-five natives who were bringing the bodies of two dead relations a distance of over 250 miles to be laid at rest in God's acre close by the mission. Their faith was too great to be slighted, so, at their request, I gave up the trip that had cost so much preparation, and returned with them

to the mission to give the bodies a Christian burial.

In the spring of this year I made a trip to Fort Yukon, and in a small boat floated down the river past the mission and Nowikakat, until picked up by the river steamboat. On this trip I visited

every village and camp on the way, remaining from one to three days at each place, holding services, baptizing and teaching. The natives are all anxious for a missionary. Wherever I went I was received with the utmost consideration, and the Word of God was listened to with joy.

My time was so much taken up that I was unable to continue the school. I did, however, give instruction to three boarding pupils.

At Christmas 129 children were gathered together, some of whom came a distance of 200 miles. A feast was prepared for them of tea, pilot bread, biscuits, candy and raisins, and, thanks to two of our western parishes, each child was made happy by receiving some small article of clothing.

This spring the gatherings of our people were so large that our services had to be outdoor meetings. At Christmas I had to divide our people into two congregations so as to accommodate all within our school building.

The press sent last year by Miss Blanchard of Germantown has already accomplished good work. Besides two editions of the *Yukon Press*, a pamphlet of hymns, beatitudes, and a prayer was published for the natives. I hope to set a boy at work to learn type setting, and give him in time a remunerative occupation, as the press will undoubtedly pay its own expenses. I had

a separate hut made for the press by native labor, at a cost of \$60, which is a donation. Work on the house was commenced in the fall and completed exteriorly by Christmas. The interior still lacks completion. The natives 200 miles up the Tanana have started a small building for our use at their place, which they hope to finish this summer at their own expense.

I have taken a few extreme cases of sickness under shelter. One was a miner, who reached the mission just in time, when he was taken with a double hemorrhage, caused by an ulcer of the stomach. Three weeks he received attention night and day, and after lingering for two months more, finally rallied and entirely recovered.



whole country here is odd. There is one public dining-room in the Company building. The employees eat at the first table, the traders at the second, the missionaries at the third, and the agents and the bride of one at the fourth. The cook is a Chinaman, and the 'table maid' an Eskimo in flannel shirt, suspenders, blue jean trousers and long deerskin boots. We had a room cleared out for us, opposite, and in it we put up three iron beds belonging to our mission freight, with two of our own chairs, a stove and the etceteras, and we are very comfortable, in picnic style. Mr. Chapman and Mr. Prevost sleep on deer-skins laid over two more iron beds among the boxes in our division of the warehouses, and we all use our room for sitting-room and for chapel on Sunday.

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Rev. J. L. Prevost, Nuklakayet. (In the U. S.)  
Rev. E. H. Edson, Point Hope, care Capt. J. N. Knowles, 28 California St., San Francisco, Cal.  
J. B. Driggs, M.D., Point Hope, care Capt. J. N. Knowles, 28 California St., San Francisco, Cal.  
Mrs. Chapman, Anvik.  
Dr. Mary V. Glenton, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.  
Miss Bertha W. Sabine, Anvik, care Alaska Commercial Company, Box 2320, San Francisco, Cal.

#### REPORT ON THE

Up to the date of going to press no report has been received from Dr. John B. Driggs of the work at Point Hope. Intelligence has come of the safe arrival there of the Rev. E. H. Edson. Dr. Driggs was temporarily absent on a tour of inspection

to the southward.

The Rev. John W. Chapman and wife, Dr. Mary V. Glenton and Miss Bertha W. Sabine have safely arrived at St. Michael, en route for Anvik. Mr. Chapman had heard good reports from his station, he having been absent on vacation during the year.

The Rev. Jules L. Prevost, now on leave of absence, has submitted the report of the work of his station for the year. Mr. Prevost calls the point at which his mission is established Fort Adams. Nuklakayet, as we have heretofore called it, is really several miles distant.

#### MR. PREVOST'S REPORT.

There is so much to be said which is difficult of condensation, that it is always with a dread of saying too much that these reports are written. If the following should seem innocent of the element of brevity, I trust your generosity will overlook any such tendency, as I shall try to be brief.

The work of the past year has not abated any from that of previous ones. Every year brings an increased amount of work; so much has it developed that the labor is too great for the shoulders of one.

What has been said about Fort Yukon, the Tanana river, and Nowikakat, and the centralization of work at some point, need not be gone over again, but will bear mentioning to emphasize the growing necessity of more workers.

The great evil to our cause among the Indians is the influx of miners to all parts of the interior. The example many of them set is contrary to our code of morals and by no means elevating. Drunkenness, making vile liquor and selling it to natives, gambling, and attracting the native women from the Indians, and then leaving them stranded on the rocks of necessity, with two or three children, when occasion requires, are some of the vices which can be mentioned. I do not mean to accuse the miners of introducing all these evils; such as drinking and gambling existed among some of the natives many years ago; but the examples set are an impediment to our progress. Any good influence tending to undermine these evils, I thought, would be a step in the right direction. Under this impulse was started the first periodical of the Yukon valley. The paper has eight pages 10x12 inches, two of which are devoted to religion and morals. The paper was widely circulated, many of the miners paying for it. As far as it was meant to be the *Yukon Press* was a success. This is the only means at present by which we can reach the miners, scattered as they are over a large area, but hope other ways will soon show themselves. I trust the day is not far distant when they will have a minister of their own.

The native work for the year, besides the regular services, etc., consisted in translating the Beatitudes and five hymns, correcting previous translations, and giving personal instruction to many adults. Five rips were made to a neighboring village, where I held services and baptized a few in-

phants. I contemplated a trip to a couple of villages far off in the mountains to the south of us, some 300 miles away, that have never been visited. I started on the 30th of November with pleasant hopes of meeting these distant natives, when an incident occurred which has indefinitely postponed the trip. On the second day out I met a train of twenty-five natives who were bringing the bodies of two dead relations a distance of over 250 miles to be laid at rest in God's acre close by the mission. Their faith was too great to be slighted, so, at their request, I gave up the trip that had cost so much preparation, and returned with them to the mission to give the bodies a Christian burial.

In the spring of this year I made a trip to Fort Yukon, and in a small boat floated down the river past the mission and Nowikakat, until picked up by the river steamboat. On this trip I visited

every village and camp on the way, remaining from one to three days at each place, holding services, baptizing and teaching. The natives are all anxious for a missionary. Wherever I went I was received with the utmost consideration, and the Word of God was listened to with joy.

My time was so much taken up that I was unable to continue the school. I did, however, give instruction to three boarding pupils.

At Christmas 129 children were gathered together, some of whom came a distance of 200 miles. A feast was prepared for them of tea, pilot bread, biscuits, candy and raisins, and, thanks to two of our western parishes, each child was made happy by receiving some small article of clothing.

This spring the gatherings of our people were so large that our services had to be outdoor meetings. At Christmas I had to divide our people into two congregations so as to accommodate all within our school building.

The press sent last year by Miss Blanchard of Germantown has already accomplished good work. Besides two editions of the *Yukon Press*, a pamphlet of hymns, beatitudes, and a prayer was published for the natives. I hope to set a boy at work to learn type setting, and give him in time a remunerative occupation, as the press will undoubtedly pay its own expenses. I had

a separate hut made for the press by native labor, at a cost of \$60, which is a donation. Work on the house was commenced in the fall and completed exteriorly by Christmas. The interior still lacks completion. The natives 200 miles up the Tanana have started a small building for our use at their place, which they hope to finish this summer at their own expense.

I have taken a few extreme cases of sickness under shelter. One was a miner, who reached the mission just in time, when he was taken with a double hemorrhage, caused by an ulcer of the stomach. Three weeks he received attention night and day, and after lingering for two months more, finally rallied and entirely recovered.



ed. The man was a Presbyterian, and a thorough Christian. Being without money he paid for his expenses by giving his valuable services to work on the interior of the mission building.

Baptized members enrolled.....	1,284
Communicants.....(about)	50
Boarding scholars.....	3
School days taught.....	170
Mileage of travel.....	1,024
Area of field in square miles.....	100,000
Population (estimated).....	3,000
Number of services.....	98

Baptisms (infants, 60; adults, 8).....	68
Burials .....	9
Marriages .....	1
Visits to the sick .....	249
Other treatments ..	689
Hospital patients.....	938
Number of days of attention.....	184

Respectfully submitted.

JULES L. PREVOST.

ST. JAMES' MISSION, FORT ADAMS,

ALASKA, July 5th, 1894.

No. 508.

## ALASKA AND ITS MISSIONS.



THE MISSION HOUSE AT ANVIK.

### THE AREA OF ALASKA.

Is it true that Alaska has an area of 580,000 square miles? It is so estimated, and further than this, the United States Coast and Geodetic Survey informs us that the coast line of this possession of "Uncle Sam" is 26,364 miles long. Compare this with the circumference of the earth! Including the islands, Alaska has a length and breadth almost equal to that of the United States. The Yukon river, which runs through the centre, east and west, has a length of nearly 3,000 miles. It is navigable for 2,000 miles, and is seventy-five miles wide at the Delta.

Alaska naturally divides itself into seven parts, and has almost as many different climes, beginning in the north with a severe winter of seven months, and many weeks of total darkness, down to southeast Alaska, with a mild summer and winter, the grass some years being green the entire winter, and where, upon even the short-

est day, school is in session without the use of lamps.

### - ALASKA'S CHRISTIAN MISSIONS.

1. Tourists who have been to southeast Alaska tell us of the wonderful scenery, the magnificent glaciers, the grand mountains whose snow-capped peaks are lost in the clouds, and of smaller ones whose sides are densely covered with trees, underbrush and moss, and the roaring and tumbling cascades, whose sprays almost touch the steamers' sides, that find passage in the narrow but deep channels there. Here, in the midst of these islands and mountains, there is a large population of Indians and whites. During the summer there is a white population of about 5,000, who come in immediate contact with the natives. These Indians do not recede from the approach of the whites, but are anxious to cultivate their acquaintance. They are very independent, proud and ambitious. They take much pride in the building of their houses, in which they show some skill both as architects





TOTEM POLE AT WRANGEL.

and builders. The totem poles, one of which may be seen in our illustration, are family histories closely interwoven with the legends of the country. These poles, although still revered by their owners, are things of the past, the new houses not being honored by them.

There are many schools and missions among the natives of southeast Alaska. The Presbyterians are represented there by six missionary stations, including their large school at Sitka, where they have a boys' and girls' boarding-school, a church, a hospital building, industrial shops, and a cluster of model cottages. The Greek Church, with her large following of members, has a very old and pretty church edifice at Sitka, which is acknowledged by all who know to be the prettiest spot of this region. The Swedish Lutherans are continuing an old mission work of theirs; while Mr. Duncan, with his 800 civilized natives, and the Friends, with their good little work, bring up the van of the Indian missions in southeast Alaska. Juneau, the metropolis of Alaska,

has a population of 3,000 whites. For these there are two missions—a Roman Catholic and a Presbyterian. Five years ago there were eight families, numbering twenty-two communicants of our Church. Twice they asked for a minister, but, like many other places in Alaska, the town is neglected.

II. South Alaska has one Baptist mission that ministers to the Indians and Aleuts of this district.

III. The Aleutian islands are taken care of by the Greek Church, which planted the banner of Christ in these islands a hundred years ago. Unalaska is the largest town of this district, and can boast of being the headquarters of two large trading companies. It is the coaling station for the United States Behring Sea fleet, and is the largest port of entry in Alaska. Besides the custom-house official, it has a marshal and postmaster. The seal islands, only two in number, are included in this district. These two islands have yielded to the Government of the United States more than the entire sum paid Russia for Alaska. The Methodists have two schools in this region.

IV. The valley of Nushagak is inhabited by the Esquimaux, and the religious work among them is carried on by the Moravians and Russians.

V. The Kuskokwim, the next largest river and valley in Alaska, is occupied mainly by Esquimaux. There are few Indian villages on the head waters of the Kuskokwim river. In this region the Moravians, Russians and Roman Catholics are at work.

VI. Only two more districts remain. The Arctic, which comprises all that region north of the Yukon valley and the Arctic Circle, consists entirely of Esquimaux. There are only two missions in this large district. The Presbyterians have a missionary at Point Barrow, where the United States Government has established a relief station

Point Hope is occupied by our Church, and there Dr. Driggs, a medical missionary, labored alone, for four years, amid the snow and ice on the bleak shore of the Arctic ocean, where not only the Esquimaux, but the stranded whalers so often cast upon that desolate shore, have found in him a friend. Dr. Driggs was joined, in the summer of 1894, by the Rev. E. H. Edson.

#### THE GREAT YUKON DISTRICT.

VII. The Yukon district is the largest natural division of Alaska, having an area of over 200,000 square miles. Part of this region is within the Arctic Circle. The average shortest day has three hours' sun, while in the summer, for a space of three months, there is no night. Six months of the year the ground is covered with snow and the mighty Yukon river is frozen over. The thermometer has registered 80° below in winter and 120° above in the summer (exposed to the sun). On the coast it is damp in summer, and windy, accompanied by heavy snowfalls, in winter. The interior is hot in June, July and August, and usually dry; while the winter is very cold, with a light fall of snow. The average rainfall and





INDIAN GRAVE AND VILLAGE, ON THE ANVIK RIVER.



NATIVE UNDERGROUND HUT.

#### ADDRESSES OF MISSIONARIES IN ALASKA.

The Rev. John W. Chapman, Mrs. John W. Chapman, the Rev. Jules L. Prevost, Mrs. Jules L. Prevost, Miss Bertha W. Sabine, Dr. Mary V. Glenton, Care of the Alaska Commercial Company, 310 Sanson Street, San Francisco, California.

The Rev. E. H. Edson, Dr. John B. Driggs, Care of Capt. J. N. Knowles, 28 California Street, San Francisco, California.

*\*\* For copies of this leaflet please address "The Rev. WILLIAM S. LANGFORD, D.D., General Secretary, CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK," cutting for Leaflet 508.*

*Remittances for Missions—Domestic (including Indian and Colored), or Foreign—to GEORGE BLISS, Treasurer, Church Missions House, 281 Fourth Avenue, New York.*





INDIAN TROUT FISHING IN THE FALL, FORT ADAMS.

melted snow of the interior is about twenty inches for the entire year. Whereas we had been led to think of the interior as a field of ice and continual snow, we now know that, away from the coast, the whole of the region is covered with a forest of spruce, birch and poplar, while



THE REV. JOHN W. CHAPMAN, ANVIK.

coast is occupied by the Esquimaux, among whom the Congregationalists, Swedish Lutherans, Russians and Roman Catholics are working. The Indian population of the rest of this area is almost entirely under our control, there being only one Roman mission among them. We have two missions. Anvik is about 400 miles up the Yukon. Here the Rev. Mr. and Mrs. Chapman, Miss Sabine, and Dr. Glenton are at work at the present time. Mr. Chapman ministers to many natives, about 150 of whom are baptized. There is a boarding-school, a pretty church edifice, and a sawmill at Anvik. The work was begun here, in 1886, by the Rev. Octavius Parker, who was joined in the following year by the Rev. John W. Chapman. Mr. Parker was obliged to leave the mission after two years of devoted service, leaving Mr. Chapman to carry on the work alone.

The years that have passed have seen a marked change in the people. The children go to school, and all the

adults attend church. They dress better and look much cleaner than they did before. One of the Indians has built a log hut, which is a great improvement over the smoky under-ground house. The mission dwelling where the four missionaries live is surrounded by ice and snow through the long winter. Occupied with their Master's work, few moments are left for homesick thoughts, but, as the snow melts away, and the river breaks, and the trees bud and flowers bloom, longing eyes look forward toward the coming of the river boat and news from home. The first boat brings only provisions of the previous year; the next boat from St. Michael's brings the yearly mail, about the middle of July.

grasses, wild flowers and berries are abundant. The



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Anvik is on the lower Yukon, which includes the first 600 miles of the river. In this locality several denominations already mentioned are at work. The Swedish Lutherans are on the coast with seven workers and two missions. The Russians have two missions and two Priests. The Roman Catholics have three missions, with a working force of twenty-eight. From the lower Yukon to the English boundary line, a length of over 1,000 miles on the river, there is only one mission, and that belongs to our Church. All the natives there belong to us. Scattered over this large area, we have many baptized members. This place is very much neglected, as there is only one missionary to cover the whole field, in which there is so much work to be done. The following points within this area will clearly show the need of more workers. Fort Yukon is the centre of a population of over 400 Indians, who were under the care of the English Church, until 1891, when the mission was transferred to the American Church. All are baptized, and about fifty are communicants. They have the whole of the New Testament, the English Book of Common Prayer, and a hymn book which was translated into their language by the English missionaries. These books are read by nearly all of the adults. There is no clergyman there, the nearest being Bishop Bompas, nearly 300 miles away on English territory. The Tanana river, a tributary of the Yukon, 800 miles in length, has nineteen villages, with a population of more than 700, over one-half of whom are baptized members of our Church. It has no clergyman. The Keokuk river, another tributary about the same size as the Tanana, and sufficiently important for a trader who carries a large stock of goods, has no missionary. Nowikakat, a trading station and Indian village, where as many as 400 gather in midwinter and spring, over two-thirds of whom are baptized members of our Church, is visited by the missionary at Fort Adams, our station, only once a year. St. James's Mission, Fort Adams, is the centre of all this work, and is in the charge of the Rev. Jules L. Prevost. A great amount of travelling is required to cover this area of over 100,000 square miles. For this purpose a steam launch has been furnished for St. James' Mission, at a cost of \$2,500. This amount was obtained principally through the efforts of the alumni of Philadelphia Divinity School, of which Mr. Prevost is an alumnus, the children of the Diocese of Pennsylvania giving over \$800. All the natives at the mission are baptized, and some day, when we get a Bishop, there will be communicants as well. They bring the dead distances of twenty-five to 300 miles to be buried at the mission. Adults sometimes come distances of 400 miles to be instructed and baptized. A large part of the Prayer Book and thirty hymns are translated into the native dialect, and on Sundays all go to church. The people are often sick, and depend upon the missionary for medical treatment. During two years a room of the mission house was used as a hospital. As many as three

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others were anxiously seeking admission. Nearly 1,000 cases were treated during the winter of 1893-94. Sometimes the sick are brought long distances by canoe or sled. The hospital, which friends have given the means to build, will be an untold blessing to these people.

Many of the natives away from the mission still live in underground houses, but around St. James's Mission there is a village of log huts belonging to the natives. These huts have windows, doors, and floors, and were built by the natives, who are quick to learn the use of tools. Every one of these huts has a stove, and some have two. They are furnished, besides, with rudely constructed chairs, tables, and bedsteads, closets with dishes, etc., illustrations and clocks, washtubs and boards, and in one case a wringing-machine, and in another a sewing-machine. Some of the huts have their floors washed every week, a striking evidence of an advance in civilization.

A great evil to the Indian is the influx of miners to all parts of the interior. The examples of many of them are contrary to our code of morals, and by no means elevating. Any good influence tending to undermine this evil has been thought to be a step in the right direction. Under this impulse a library was started among the miners, and the first periodical of the Yukon valley was published at St. James's Mission in their interest. The paper has eight pages, two of which are devoted to religion and morals. This journal is the only means at present by which these men can be reached, and it is strongly hoped that the day is not far distant when they shall have a minister of their own.

In the printing-office which has been established at



THE REV. JULES L. PREVOST, FORT ADAMS.



the mission by the generous gift of a friend in Philadelphia, a pamphlet of hymns has been printed, and also the Beatitudes and a prayer, translated by Mr. Prevost into the Indian language for the use of the natives. Our readers will be interested to see one of these hymns, our familiar "Just as I am, without one plea," set to a melody by Mr. Prevost, and harmonized by his wife. In the immense parish presided over by this missionary there are no less than four dialects spoken by the natives, of which the one here given is understood by about six hundred Indians, many of whom can read it.

#### THE WORK AT POINT HOPE.

Little has been said in this leaflet about the work at Point Hope; but when Dr. Driggs, our faithful medical missionary, comes East, on his well-earned vacation, we hope to be able to give full information regarding it. For four years Dr. Driggs has been carrying on his work among the people, teaching the children and caring for the sick, having been cheered and helped during the last year by the coming of the Rev. E. H. Edson. The shifting population makes the work very difficult. So many go away each year, and so many others come for a season, that each fall it is almost like beginning all over again. However, some of the scholars who remain in the village, and come to the school year after year, are beginning to show the good effects of Dr. Driggs' patient care; and it is hoped that, in time, such a number of stations will be established throughout the inhabited portion of the Arctic region, that when the children leave the neighborhood of one mission they may enjoy the privileges of another.

#### WHAT CAN WE DO FOR THE ALASKA MISSION?

First, pray for it. Our faithful missionaries ask for our prayers first and most of all. In their distant and singularly isolated field their hearts are cheered and their hands strengthened through all the silent year, by the certainty that the Church at home remembers them constantly in prayer.

And next, we must sustain the work that has been begun in Alaska, and enable the missionaries to extend it. Do not let these devoted men and women who have given their lives to this work see it hampered in any direction because we withhold the means to carry it on.

Each year the mail from Alaska brings a request for some special help in the way of building, furnishings, books, etc. Such a request should never fail to meet with a ready and generous response.

Boxes of clothing, Christmas gifts and school supplies are welcome; but it is desirable that these should go, as a rule, from the West, in order that the large expense of sending from the East to San Francisco may be saved.

Interesting books, volumes of travel, history and biography, and standard novels are very acceptable; and also the best illustrated magazines. These may be sent by mail from any part of the country.

But Alaska's chief need is workers. God in His great wisdom has given us a very rich field to tend. But it is so large, and the laborers are so few. Every one has some connection or tie to keep him at home; but are there not a few in this great Church of ours willing to give up father or mother, brother or sister, and go work in this immense home field?

#### LIST OF ARTICLES FOR ALASKA BOXES.

The following articles are suitable for Christmas and other boxes for Alaska:

Canton flannel; woollen flannel, gray, red or white; woollengoods; calico, gingham, etc. Coarse towelling and towels; sheeting, and sheets and pillow-cases ready made; warm bedding; table linen. Hot water bags; vaseline; soap; cheese-cloth; unbleached muslin. Shawls; wraps; jackets; coats; suits for men and boys; waists and skirts for women and girls; dresses for women and children; woollen shirts for men, women and children; underclothes

for men, women and children; nightgowns and nightshirts; gingham aprons for women and children; white aprons for school-girls; handkerchiefs, white or colored; socks and stockings, scarfs, mittens and wristlets, for men, women and children; hoods for babies, women and children; wrappers, dresses, sacques, bands, caps and bibs, for babies. Yarns and worsteds; knitting and crochet needles; cotton; needles; pins; tape-measures; scissors; thimbles. Dolls; games; toys; jack-knives; pictures; scrap-books; blank-books; writing pads; lead pencils; Christmas and Easter cards; combs and brushes; harmonicas.

26 *Quarterly Message* QUARTERLY  
*Decem* ALASKA. 1894

THE Rev. Jules L. Prevost, whose station in Alaska on the Yukon river has hitherto been known as Nuklakayet, says that the proper title of the station is Fort Adams; that Nuklakayet is really twelve miles above the mission; and he thinks that Fort Adams ought to be the centre of our work on the Yukon river, and Mr. Chapman, who is at Anvik, 400 miles distant, agrees in this opinion. It is the centre of a very large area of country, over 100,000 square miles, where there are more than 3,000 people, two-thirds of whom are baptized members of our Church, having been baptized by the English missionaries under Bishop Bompas. Mr. Prevost thinks that the work at Anvik should be maintained, although the central point from which to operate our missions on the Yukon river is Fort Adams. There we should have a large school, accommodating about sixty children or more, a small hospital, a good-sized church, and a hotel to accommodate strangers who visit the mission around New Year and in the spring. At present we have a large mission house, a small schoolhouse, and a small house with our printing press. We need a steam launch with which we can pay visits to the different villages on the river, which we cannot otherwise do, on account of the larger steamers stopping only at main points, and not long enough at any point to enable us to do anything for the people. The next need is for workers. To have the work well under hand in that region we ought to have three other points occupied, with a full force at Fort Adams.

Mr. Prevost, previous to taking Orders, was for two years connected with Roosevelt Hospital, New York, and subsequently took a year's course in the medical department of the University of Pennsylvania. He has found this knowledge of great use to him in assisting the natives, who were entirely with-



out medical advice, and even the white population. He is employing his time while here in pursuing medical studies and in addressing congregations and meetings in behalf of missions.

With reference to the miners, Mr. Prevost said:

You remember some time ago in my long trip to Forty Mile I collected over \$300 for a library in two days' time, long after the saloons had closed for the lack of funds, and since then an eight-page periodical has been published in the interest of the miners, which consists in giving them news of the district and moral and religious teaching. This periodical is the most north-western publication on this continent. There are about 1,000 miners wintering on the Yukon river, engaged in gold mining.

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## WORSHIP IN THE WILDERNESS.

A MINER writing to the *Yukon Press*, published by the Rev. J. L. Prevost, our missionary at Fort Adams, Alaska, relates the following:

While coming down the river last summer, we camped one Sunday at an isolated native village above Fort Yukon. While sitting in a large tent talking to a sick Indian, the

other natives came in and seated themselves around a vacant place at one end of the tent, where a small blanket was spread on the ground, which was soon occupied by an Indian. At this stage of the proceedings we concluded there was to be a medicine dance, and that this individual was the *shaman*, but to our amazement he began to distribute some hymn books, and presently they were singing "The Sweet By-and-by" in their own language, and the native minister, for such he was, read a chapter in the New Testament and offered up a prayer from the very depths of sincerity. After singing another familiar hymn, the minister delivered a sermon, which was listened to very attentively by his congregation. It would be hard to find a more devout circle of worshippers than this small gathering of Indians situated hundreds of miles from any mission.

# THE TIMES.

Published Daily and Sunday at 49  
Fourth St. S., Minneapolis, Minn.

W. E. HASKELL, Manager.  
JOHN BLANCHARD, JAS. GRAY,  
Editor. City Editor.

Yesterday was almost entirely devoted by the Episcopal convention to the opening session of the board of missions. The two houses sat together under the presidency of Bishop Whipple, the bishops occupying the seats on the rostrum, as at the opening service. They took an active part in the proceedings of the day, and the spectators who thronged the gallery for the first time saw the dignitaries of the church measuring swords in forensic combat.

Early in the afternoon session, the shadow of an impending controversy came up over the report from Alaska. It was made by Bishop Barker, of Olympia, who was introduced at some length by Bishop Rulison, of central Pennsylvania. Both spoke enthusiastically of the work, but when they had finished, Bishop Neely, of Maine, who was presiding in the absence of Bishop Whipple, announced that he would at some future time present a different view of the Alaskan work. He had given it some study, and believed that the enthusiastic movement to Alaska had been begun under a serious misapprehension of

facts. He would want more than 10 minutes to speak on the topic, and would not interrupt the regular order of business. Bishop Gilbert, coadjutor of Minnesota, sprang to his feet and moved a suspension of the rules. The board had a right to the facts, and should have them before the subject was dropped. Several of the other bishops counseled postponement of the discussion, and Bishop Gilbert in deference to them finally withdrew his motion. The board will hold an adjourned meeting next Thursday night, and the Alaska matter will come up immediately as a special order.

## AFTERNOON SESSION

### Reports from the Mission Work Continued.

At the afternoon service the proceedings were presided over by the bishop of Maine.

The work in Alaska was presented by Bishop Rulison. He said: "If I had a dozen tongues I could use them all in telling of what the church has done and will do in that far-off land of Alaska. The number of people there is very small in comparison to the largeness of the jurisdiction, but it seems to me that the jurisdiction of a place like Alaska, containing so few people, appeals to us much more strongly than if there were more in it. I remember attending the board of missions in former years, when missionary bishops present spoke of the great size of their jurisdiction, and in doing so they often by this means appealed largely to the sympathies of those present on account of the vastness of the field. However, I must say this, that we have one of the largest missionary jurisdictions on the face of the earth. To give you an idea of it I will state that if a map of the United States were hung on the eastern walls of this chancel and a line were drawn in the middle, the line would fall in the eastern part of California. When negotiations were entered into to purchase a large portion of this territory, it was laughed at by many and thought a joke, but those who were purchasing it knew of its importance and value. It is one of the most important parts of our possessions, abounding with precious stones and metal. If our attention should be called to the size of the land, it would be a good thing, but the mission is composed of comparatively few people. There are eight persons engaged in missionary work there. The Rev. Mr. Chapman, who went there first had a life of great hardship.

"He, with others laboring in that locality, were obliged to get up in the morning, cut their own wood and build their own fires. They came back here and found a few women kind hearted enough to join fortunes with them, and upon their return there these two ladies knew enough to allow the reverend gentlemen to continue sawing their own wood. Their work there is very largely connected with Indian missions. A great deal has been said about the wandering red men, and we were touched by what the bishop of Minnesota said about the red men. But the great mass of the church often fail to realize that we have a large number of Indians in this Northwestern territory. I might say to the congregation this afternoon that it seems to me all the people here should have their sympathies largely drawn out for these people in this great work.

"We are simply taking up the Indians because they deserve our consideration first, and because they deserve the privileges and blessings the church of God can give them. But there are white people in this great territory of Alaska who need to have missionaries sent them. In many of the little towns we have a large number of white people to whom we have not been able to send missionaries. I would like to answer a question that is commonly asked, whether we think in reality this mis-



sion is going to pay. I will say first that it will pay, of course, because if we look at the country from the standpoint of agriculture and mineral products, it must pay; but another answer I would give is that it is our duty to supply the Christian needs of the people and make them better citizens. With regard to the wealth which is there a great deal of money is being invested in bringing forth the products of the earth, but we should also bear in mind the spiritual wants of those who are there and know that it is the duty of the Christian church to send the light of the Lord Jesus Christ to those who are living there."

#### Alaska, by a Neighbor.

Bishop Barker, of Olympia, was the next speaker. He said: "The board of managers has requested me to make a report about Alaska. In this missionary work you have spent all your money on the extreme end of Alaska, but the southeastern portion you know nothing about, so we sent a man there and he made a most remarkable report, which has been sent to the board of managers. In this portion of Alaska there is \$4,000,000 of invested capital; of lumber there is enough to last this country for a hundred years; of coal there is the only

smith coal west of the Alleghanies. Human life is there because wealth is there, but the church is never heard of in southeastern Alaska. There are towns where there are many white people, but no missionaries. At Sitka, with its 300 or 400 population and the United States gunboats, there is nothing but an Indian service, conducted by a mau who, with extreme modesty, reads his sermons from some old book he has found. The Roman church has been there and has done a noble work, and yet is withdrawing from some of it. The Presbyterian church has been there and done some wonderful work and it has also withdrawn from some parts.

"The Indians have been educated in some portions along the lines of industry, but we have found that those who have been taught by our government schools were the most degraded, but with those who had not been taught in schools there was more hope of progress. In Alaska we have started a good work, but it should be conducted on industrial principles. There is no hospital in southeastern Alaska that will admit a woman and none that will admit an Indian. They have their Indian doctors and superstitions and they are simply wiping the people out. The Roman Catholics have a hospital at Juneau, but many cannot be admitted to its doors. Two thousand dollars

will build a hospital on Douglass island, where it would be self-supporting from the start, owing to the wealth around there."

#### A Different View.

The chairman, Bishop Neely, said: "I desire at some time to speak on this topic of Alaska, and I shall take a different view of it. I shall distinctly oppose the election of a bishop of Alaska in the house of bishops and I shall give my reasons for it. I have given this much study and I have the whole facts before me, and I do not judge from the speeches now made that these facts are generally known. I think it must be under very serious misapprehension of these facts that this investigating movement towards Alaska has prevailed as it has, and I wish the whole conditions to be known, and then action can be taken as the board of missions please. I shall ask for an opportunity tomorrow to speak on this and state my opposition, and let it be known that there are two sides to the question."

Assistant Bishop Gilbert, of Minnesota, wished the matter to be taken up at once, but Bishop Paret, of Maryland, thought the board of missions should adhere to its order of business and the matter was left over to a later stage of proceedings.

SATURDAY, OCTOBER 19, 1895.

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THURSDAY, OCTOBER 11, 1895.

This has been a day of wearisome and well-nigh profitless debate on the Fourth Section of the First Article of the Constitution, which Mr. Nash, of New York, moved to strike out altogether. That motion was lost, and Judge Bennett, of Massachusetts, introduced an amendment which was intended to correct certain infelicities of language in the Article.

In the evening there was held one of the most interesting meetings of the Convention, sitting as a Board of Missions, that I have ever had the pleasure to attend. Bishop Rulison, of Central Pennsylvania, who speaks like a scholar and argues like a gentleman, introduced a resolution asking the Board of Missions to elect a bishop for Alaska. This proposal has been before the Church, in one form or another, for several years. The Bishop of Maine in an argument of great power arrayed facts upon facts to prove the practical absurdity of the proposition, claiming that the amount of money which is now expended in a small mission on the banks of the Yukon River is out of all proportion to the work done, while missionary work in other parts of the field—foreign and domestic—is crippled for the want of help which would produce a hundredfold more fruit there than in Alaska. The Bishop of Maine had the misfortune to forget that he was not speaking behind closed doors in the House of Bishops, and spoke of persons, as well as things, with a freedom which was somewhat painful. But for that slip he would have carried the Board of Missions with him, and the motion to send a bishop to Alaska would have been overwhelmingly defeated. As it was, one after another rose in defence of the missionaries, and in the conflict of sentiment and argument the motion might have been carried, if Bishop Paret had not come forward with wonderful grace and persuasiveness to the support of Bishop Neely. Bishop Paret justly said in effect that the proceedings of the Board of Missions are usually nothing more than gushing laudations of everything that may happen to have been done, and unmeasured praises of everybody who may happen to be mentioned. The time had come, he thought, when this sort of thing should be brought to an end. The Board of Missions was assembled to transact important business, and it was entitled to know the whole facts of the business it was required to transact. Bishop Neely had done a brave and courageous thing in breaking through the restriction of a bad custom, and in telling the whole truth which

he had learned by laborious investigation. I have never seen nor heard Bishop Paret do anything more graceful, nor have I ever known a speech of his to have a more instantaneous effect. If the vote had been taken when he closed his address, the motion to ask the election of a bishop for Alaska would undoubtedly have been defeated. Bishop Paret was followed, in a brief but stirring speech, by Bishop Nelson of Georgia, but the hour being late—considerably after eleven o'clock—and the promoters of the new bishopric being evidently aware that a vote taken at that time would be a negative of the proposition, an adjournment was taken until this evening, when it is expected that some new forces of eloquence will be brought in to the rescue of a proposition which, at this hour, seems to be doomed.

If the measure fails, one thing will be universally regretted. The women of the Auxiliary seem to have set their hearts upon the establishment of a bishopric in Alaska. The scheme has been set before them in such a light, and invested with such a halo of sympathetic sentiment, that they could not be expected to have reached any other conclusion. Every one will regret any disappointment that may come to them in this matter. Yet, if the project is really injudicious, it would be better that they should be disappointed now, than that they should be discouraged for many years to come. Some of the most earnest women of the Auxiliary frankly confessed, after hearing Bishop Neely's speech, that they were not so sure as they had been that the appointment of a bishop for Alaska is desirable. The same impression was made upon several of the bishops, who explicitly said that if they had been called to vote upon the subject before Bishop Neely's address they would have voted for the establishment of the bishopric, but now they should feel obliged in reason and conscience to vote against it. What the end will be nobody can tell until tomorrow evening.

#### THE GENERAL CONVENTION.

Proceedings of the Two Houses in Session in Minneapolis.

THURSDAY, OCTOBER 10.—EIGHTH DAY.

The House met at 10 a. m.

Paul.

#### BOARD OF MISSIONS.

In the evening the two Houses sat together as the Board of Missions.

The board was called to order by Bishop Doane, who stated that he did so because of being the senior bishop in sight. The minutes of the last meeting were read by Rev. Dr. Kimber. Bishop Gilbert, of Minnesota, then moved that the Board of Missions request the House of Bishops to elect a missionary bishop for Alaska. Bishop Doane then invited Bishop Rulison, of Pennsylvania, to speak upon the subject.



Bishop Rulison: "I had expected Bishop Neely would take the floor and oppose this motion; but as he has invited me to speak first, I will do so. The smallness of the population is one great reason offered for opposing the election of a bishop to Alaska, and another reason given is that the field is already occupied under an agreement that we will not intrude where other bodies are located. I want to say that there is no barrier in the way of our approaching Alaska or electing a bishop for Alaska by reason of any written agreement, verbal compact, or even tacit understanding on the part of the board of managers.

"There are other religious bodies that have entered this country, but that should not hinder our sending a bishop to Alaska, or limit the freedom of our operations in that land.

"There is no business man in this General Convention who would transact his business as we are doing. Every one knows that a business corporation would send a man with a knowledge of the work and responsibility, and with authority to do that work well. We need not simply one mission or two missions or three missions here and there. The Church needs a head in that land, simply because it is an Episcopal church, and we cannot run it on Congregational lines. We have been trying that altogether too long. I know there are a number of people who have been disposed to get rid of part of our name—and it is rather too long—but whether we get rid of the word 'Episcopal' or not, we do not get rid of the thing.

"If I had the administration of our work, I should send, first of all, to every jurisdiction in our land, a bishop. We have got to have a bishop anyway.

"Suppose we put Alaska under Olympia, or under the care of the Bishop of Mackenzie River? We must meet his expenses every two or three years for going there, and we shall save little, if anything, if the expense there would be in keeping a bishop in Alaska. Do not let us take a step backward. Within the last ten or twelve years we have to some extent overcome the difficulties under which we suffered through the scarcity of bishops in the early history of this Church."

#### BISHOP NEELY'S PLEA.

Bishop Neely, of Maine: "I stand here to-night to plead for the interests of the missionary work of the Church in this land. Twenty-nine years ago I gave myself to missionary work in a large missionary jurisdiction, under the disadvantage that it was not called a missionary jurisdiction.

"My heart is full of sympathy for the missionaries in heathen and foreign lands, and I want to see the work more adequately done everywhere. We ought to give thousands where we now give hun-

dreds for the support of the work, both at home and abroad. We don't give by any means as much as is needed in every part. I am here to plead for more equitable distribution of the needs of the Missionary Board. I observe, in the annual report for 1893-94, that we gave \$8,100 to Alaska. I observe that last year over \$12,000 went to Alaska, \$9,000 having been actually paid within the course of the year. It is my deliberate judgment that that was an unfair proportion to give for the support of that work, in view of the many claims in other portions of the land. That is manifest, I believe. There are higher claims for our work—for instance, in the South. We are giving \$40,000 to the work in the South—the whole South—among 7,000,000 people.

"It would seem the smaller the population, the more we ought to do. I cannot consent to the notion that we ought to have a missionary bishop for every district in our land, without reference to the people. We are sent to preach the Gospel to every creature. I don't suppose that in this branch of the Church we are competent to preach the Gospel to every creature, and, judging from the amount given annually to our domestic missions, we are not going to teach the Gospel to every creature in this land, by a good deal."

The bishop then gave figures showing the tendency of the population in Alaska to decrease, and also showing the smallness of the population in the towns and at the missionary stations. He also mentioned the representation of various Christian bodies, which, being footed up, gave an estimate of there being ministrations, under the authority of some religious organization, to every seventy people.

"I wish to speak, first of all, of our own mission—a mission that was once within the jurisdiction of the present Bishop of Selkirk, and on the boundary-line of our own country and British Columbia. At the time of which I am speaking there were only two missions within our territory. These missions have been established there forty years. Archbishop Kirby labored in that field, and the Year Book of the Church of England in Canada speaks of the work there, and not in altogether the highest terms, although every credit was given. These are the men and women to whom our missionaries were sent. Bishop Bampas wrote and said we should take care of these two mission stations. It was interpreted that he asked that a bishop should be sent; he asked no such thing. I was not present at the meeting of the House of Bishops at Pittsburgh, but on the strength of this communication a quorum of bishops proceeded to elect a certain man as Bishop of Alaska, and yet there

had been no bishop asked for. I don't think any such thing was contemplated by him when he wrote, 'These missions should be cared for by us.' We did right to maintain a missionary there, and I agree in giving the money for the support of the missionary on the Upper Yukon. I don't quite understand where the proposed hospital is to be built there—whether at Mr. Chapman's mission or elsewhere. I think it must be at Mr. Chapman's, for he speaks of already having obtained logs for the purpose.

"At Mr. Chapman's station there are himself and wife, a lady doctor, and Miss Sabine. Mr. Chapman went on a vacation two years ago, and what has he done since he has been back? He has not been outside of that little mission. He has had a school conducted there by Miss Sabine and himself, with an average attendance of seventeen people. His report is before me. He asks, notwithstanding the \$1,500 for his hospital, \$2,000 annually for the maintenance of the hospital and school; also \$900 outside of extraordinary expenses, and \$150 as the maximum amount for the boarding of each boy at the school. I suppose twenty-five dollars would be a good sum to be put as the maximum amount.

"We need something to be done there, and we can have two young men there, and \$2,000 could be spent on Fort Hope reasonably and rightly. Few as the people are, they want guidance.

"I do not propose they should be entirely without spiritual help, but not in the way proposed. Suppose we had a mission at Juneau; well, here is the Bishop of Olympia right at hand. He gets on the steamer at Vancouver and finds himself up there, and can spend six weeks for the sum of \$150. For the missions on the Yukon there is a bishop there, and a bishop who is known by them and loved and revered. Of the number of members spoken of in the report of the gentleman already referred to, of his own confession, he has not seen a good many of those who are enrolled. He knows they were once enrolled, and that is about all. He says his jurisdiction is 100,000 square miles and the population in it is 3,000. The population in the whole Yukon district is 3,900, and the greater portion of that population is away from Mr. Chapman; and he is away from the mark when he speaks of these figures.

"I have given you some of the reasons which will constrain me in opposing the election of a bishop for Alaska, and I will propose, inasmuch as this board is a board of review, and has to pass judgment upon its board of managers—I should like to see a vote upon this question as to whether it is wise, or judicious, or justifiable to spend the large sum of money that was devoted to this work there last year (\$12,500), when in the South 7,000,000 people were only given \$45,000. When we consider the needs of the work in the Indian territory, of the work in South America, and in the foreign field, I cannot for a moment believe that it is our duty, out of the amount contributed to this board annually, to give such an amount for this purpose, or to enlarge that amount in the way proposed. I simply express my own conviction most decidedly that we are not wise in this thing, especially when we consider the large deficiency in the funds, which is only made up by some wealthy men. I can hardly wonder that there should be some deficiency in the treasury, when such sum as this is devoted to Alaska."

Bishops Tuttle and Whipple supported the motion.

Dr. Christian, of Newark, entered a vigorous protest against the remarks of the Bishop of Maine. He knew personally the priest whose name had been spoken of so freely. He knew what he had done, and whilst he did not pretend to stand there to defend a missionary, for the simple reason that he did not require a defence,

yet such words need not have been spoken. His actions spoke for themselves. He was a consecrated missionary, and while he might not have the intellectual acquirements that some of the gentlemen present had, yet he was thoroughly competent to fill the position he held.

The speaker challenged the statement that no priest in the Church, if elected to the position of bishop, would go there. The American Church was not lacking in sending out to the foreign field, and would not be behind the English Church in its efforts to evangelize the world. If the field in Alaska was small, the need was great, and the work there should not be overlooked.

Dr. Langford, general secretary of the board, denied that there was any partition of the territory, and said that he had never heard from the supposed conference of missionary secretaries which partitioned the work.

Dean Hoffman said that he could not sit still under such charges as the Bishop of Maine had made. Rev. Chapman and Rev. Provost had both been under his charge, and were among the Church's most efficient missionaries. It was no sin to have a talk through interpreters. "My good friend," he went on, "is a little mixed on his geography, as on other matters. He talks about snowshoes in Southern Alaska, which has a climate like that of Southern England. Then he says there are no roads. So there are no paved streets in Venice. The land is scattered into a million islands. Mr. Chapman and Mr. Provost have not merely 300 people about them, but in the winter season preach to several thousand. The Greek Church has churches there—that's true; but, with the exception of two, they are all several hundred miles in the ocean, in



the Aleutian Islands."

He then told something of the industries of Alaska. The great mines employed many Church people, who were crying for ministers. As he was coasting along at the time of his visit, he had often to land and baptize the children and bury the dead.

Bishop Seymour, of Springfield, said he was very sorry the estimable bishop had fallen into so grievous an error about Alaska. He thanked God that the Bishop of Maine was not present at the General Convention fifty or sixty years ago, to deliver the same sermon concerning the territory in which the Convention is now assembled. He would have protested against entering the "howling wilderness," which Fisher Ames said never would be opened up. When the bishop called it "petty work," it sent a thrill through him. No work for the Master could be petty. True, the men might be in better fields, but carry that principle out, and the Bishop of Maine would take all his men to other fields. "It's hard for me to say these words," he said; "they are wrung from me; but as a bishop of my order I have not the slightest sympathy with the words which the Bishop of Maine has spoken."

Bishop Paret, of Maryland, said he loved both the Bishop of Maine and the Bishop of Minnesota, and he hated to come between them. But he thanked the Bishop of Maine for his fearless stand, and for opening a new era in missionary discussion; for trying to get behind the seeming facts and get the real one. Sentiment, rather than facts, had governed the mission-work of the Church. He did not concur in all Bishop Neely had said, and believed that Bishop Whipple had been somewhat carried away by his love for the Indians. "Give him the credit for being an honest man, and thank him for it," he concluded.

Bishop Neely said he must say a few words more. He was speaking to a board of missions, not to a mixed audience, and had used facts. His facts had been challenged, and he must defend them. He could substantiate all the facts from documents. Dean Hoffman had challenged some of his facts, and he could challenge some of the dean's. Dean Hoffman had seen only what tourists had seen.

He had not thought the board would be ruled by sentiment, and thought all its concern would be for facts.

He then asked how a vote was going to be taken in such a general assemblage.

A motion was on the floor, and no one knew who was going to vote upon it.

Bishop Nelson, of Georgia, said that from all the personalities of the evening the fact was still evident that Bishop Neely had proved that the apportionment was too great for Alaska, when money was vastly needed in the South, among both white and black people.

Bishop Rulison took the floor to say that the facts were plain: that Alaska was growing. He was not ignorant of what Bishop Neely had in his books. The expenditure was great because the field was new.

Bishop Barker, of Olympia, told why he had put his hand on Alaska. He wondered why the board of managers had not told what they knew three years ago. He had sent a man to Alaska, and now knew what the board of managers knew three years ago. He had a letter, ten days old, from this man in Alaska, who wrote from Juneau that he would soon have a church built by the people of the town. This man could stay only three months. What was to be done?

As to most of the facts the Bishop of Maine had produced, the must of ages was upon them. The work must be done in Southern Alaska, where the human life is, and there should be the bishop. He himself would not administer the diocese—"not much." There was not a hospital in all Alaska where a woman could go. Put the bishop in Juneau, where the human life is. He could go to the Yukon sometimes, as the men do who go through that country selling sewing-machines. He could go by pony to the headwaters of the Yukon, and then down the river.

He criticised the board for keeping the Church in ignorance of the facts.

Bishop Hall, of Vermont, said the House was evidently not in a temper to take a vote, and moved adjournment.

Bishop Doane, from the chair, defended the board by saying that the board had three times asked the House of Bishops for a missionary bishop to Alaska. He then put the motion, and adjournment was taken till Friday at eight o'clock.

#### THE BOARD OF MISSIONS.

The Board of Missions held an adjourned meeting Friday evening, Bishop Doane in the chair.

The first speaker was Bishop Neely, of Maine. He said: "I believe the question before us is the resolution proposed by the Assistant Bishop of Minnesota that this board will recommend to the House of Bishops the nomination of a bishop for Alaska. First of all, I desire to say a few words on what may ordinarily be called a question of privilege. When a man's best friends have found it needful or thought it desirable to apologize for some words dropped by him in a public utterance, he may well think that he has spoken unadvisedly with his lips. And, my brethren, I have recognized the fact that last evening some words fell from my lips which were

unadvisable, to say the least, and which, if spoken at all, had better have been spoken at another time and in another place. There were words which seemed to reflect, perhaps, upon the character of the devoted missionary. I say, seemed to reflect, for certainly nothing was farther from my heart than that. I have no personal acquaintance with that missionary to whom I referred last evening. I have had an information very long since which led me to believe that he is a godly and spiritually-minded man, and one devoted to his work as he understands the demands of that work. Nothing, therefore, was further from my intention than to cast any reflection upon his character or his motives. I beg to apologize from the bottom of my heart if any words of mine led to a different conclusion of my judgment respecting him."

The bishop then proceeded to argue against the resolution: "This board should declare itself with regard to this expenditure on Alaska. It will add \$3,000 to the \$12,000 already paid for the mission there. A mission may arise in Juneau. I presume there will be. We ought not to proceed to the election of a Bishop of Alaska at this time. Shall we leave these missions without episcopal care at all? I said last night that it was not necessary."

"There is a bishop living on the Yukon River belonging to the English Church. He knows the people, speaks their language, and is loved by them. We could ask Bishop Bampas to give such episcopal services in this nation as might be required, and give him

suitable remuneration. Probably \$500 would be thought a great deal of by him for the work. If the work is wanted at Juneau, my brother of Olympia is right at hand. He said last night, 'Not much,' but still he would do what he is ordered. Now, the question is, what are you going to do? We have just made this new Bishop of Japan, and the money from the Woman's Auxiliary could be devoted to that work. It has been said that the ladies gave it for Alaska; but if so, it was not understanding the circumstances. There are millions of waiting souls ready to receive the work in Japan, and we must go first to the larger fields."

Rev. Dr. Langford said that with reference to the expenditure of \$12,000, \$6,000 was paid for salaries of missionaries, \$2,000 for extraordinary travelling expenses, and \$4,000 for buildings, schools, and other miscellaneous purposes. "It will be remembered that at the meeting of the Board of Missions in 1892, instruction was given the board of managers no longer to receive Government aid in support of the schools in Alaska. In that way the board surrendered something like \$3,000. I think the Government paid the married missionaries \$1,400, the single men \$900. It was supposed, at first, it would be possible for them to live on smaller salaries, but experience proved it would not, and the salaries were increased. The work at Anvik was taken up several years ago, at the solicitation of Archdeacon Kirby, who had spent twenty-nine years of his life there, going about on snowshoes and snow-sleds and in canoes. He pleaded earnestly for this great territory of Alaska. Mr. Provost states that he has on the Yukon River 1,200 baptized souls in his parish—not 1,200 baptized souls on the register, which he inherited from the Church of England, but 1,200 baptized souls which he has himself enumerated. I have that from his own lips."

"Our mission at Point Hope—it seems to me it ought to be told this audience how we came to take that point. Our attention was first called to it by Captain Stockton, of the United States Navy, the son of a clergyman of this Church, himself an earnest Churchman, who had landed at that point and seen the condition of the natives in their destitution, and becoming more and more degraded, and dying from loathsome diseases. We corresponded with him. He wrote to us again and again. He said: 'If the Church that I love has no pity, no compassion for these people, and will not reach a hand to help them, I shall turn into the Church of Rome.' He came to New York for the express purpose of representing the facts to us, and we sent Dr. Driggs, a medical missionary, who was there four years. To the burning shame of this Church, he was without spiritual privileges, without Christian ministrations, working diligently, courageously, hopefully. A year ago last spring we succeeded in finding a clergyman in Western New York willing to leave his home and go there, if but for a brief time, for the purpose of bestowing spiritual ministrations."

"Mr. Edson went there. My first advices have come from him within twenty-four hours."

"He tells of the work of Dr. Driggs there, and that he became worn out, and is obliged to get rest; and Edson states that they are carrying on this work alone, and pleads with the Church not to leave him in such desolation alone. I am sure there is no more pleading work to day than in the District of Alaska."

Bishop Hall, of Vermont: "I venture to say that there are two distinct questions before the board in this discussion—the practical wisdom or unwisdom of expenditures, and the advisability of sending a bishop to be the head of city missions in Alaska. I want to make only one point in reference to those two questions. The matter of expenditure, I think, may be left, for the most part, to our wise friends, the board of managers; but there has been a fallacy running through the discussion (although not in the minds of those who have been considering the question)—the fallacy that



in some way the sending of a bishop to head the work would necessarily increase the expense. I can't see why a missionary in the episcopate should necessarily receive a larger salary than a missionary in priest's orders. It isn't so with our home missionaries. There are many, I fancy, in New England and the Mississippi Valley who receive as missionary bishops a stipend certainly not larger than many a rector of a city parish. It is not necessary that a bishop sent to head a mission in Alaska should receive the stipend of \$3,000 and an additional allowance of \$300 for travelling expenses."

Bishop Nelson, of Georgia: "I want to put myself on record as being in every way, in every sense, in favor of sending a bishop into a field first of all; but it seems to me that as those to whom has been committed the use of funds contributed for missionary work, we should not weaken the confidence of the people by our methods of appropriation; and it seems to me that while there may be one or two persons here and there who make their millions by looking far ahead, the greatest number of business workers must look to investments that will give more immediate returns, upon which they may live."

Bishop Potter: "The question we have here to night to consider has precisely three aspects—statistical, personal, and another which I venture to call a prophetic aspect. There is a legend of an old colored man in Northern Louisiana who, as a result of the money expended in the South for the education of the negroes, learned to read. He found in his investigations in the deserted residence of a planter a bundle of newspapers, wherein he read about the battle of Farragut at New Orleans. He rushed into a store and excitedly said: 'I sav, Farragut is coming up the river!' Uncle Rasmus laboriously spelled it through and said: 'The war is over.' The references which my brother read last night are five years old."

"Next to that comes the personal argument. I am glad not to be constrained to allude to it to night. I want to thank my brother from Maine for the magnanimous and courageous apology for personal references he indulged in last night; but that does not excuse me from speaking of one man whom I had the great privilege of ordaining to the ministry, and whom I have entertained in my house—I mean John Chapman, of Alaska. There are two types of men in the world, two types of men in the ministry, in Holy Orders—the man of vision and the man of affairs. John Chapman is a man of vision. He never comes into contact with men without lifting them into larger views of life, larger views of the mission of the Church of Jesus Christ."

"Now one word as to what I consider as the prophetic aspect. It was said here to-night by the Bishop of Georgia that we must take 'short views.' I believe that has been our blunder from first to last. I wish I could call back the spirit of Bishop Randall, the first Missionary Bishop of Colorado. We cannot estimate what might have been done by the Church had we pursued the farseeing course. When the Bishop of Minnesota had spoken words that most of you heard last evening, we were reminded that we must not be influenced by sentiment. I have often been told of the Bishop of Minnesota that it was the misfortune of his life that he was such a picturesque-looking man. It used to be said of Henry Whipple that he was three parts St. John and one part Albany Regency. He carries into his episcopate the same practical wisdom he brought with him when he came out of that party—if he came out; and I hope he has."

"In these things Alaska is great—lumber which stands for construction, gold for the foundation of society in its greater aspects, and fisheries for bread."

"Alaska has already paid back to the Government five-sevenths of the \$7,000,000 which was paid for it. Alaska has the most illustrious future in the history of this great country. What is the relation of the episcopacy to this great country? What is the office of a bishop? Is it only to administer the rites and ordinances which specially pertain to this office? My brother from Vermont can do that for me. My brothers from the South and West often do it for me. But suppose there is a question as to organization; suppose they are invited to assist in determining a policy of some Church work in New York? Good breeding alone would show that that is not a matter for them to look into. The relation of bishops to dioceses is to bind men by the most sacred of all possible ties. He can dream of its welfare; he can strive for its welfare. As a sacrifice, that is what we want to give to Alaska; do not deny us that privilege."

Rev. W. N. McVickar, of Philadelphia: "I want to say a word upon a line which has not been touched upon, except as touched upon from the wrong side. We have listened to the Bishop of Georgia, who has told us that we will be discredited if we are not wise and cautious in the administration of money for the support of missions in the various parts of the missionary field; that we shall find by and by, if we go to the Church and ask for funds, those funds will be diminished. That may be too true; I have no doubt there is an element of truth in it. We are accountable for money that is put in our hands for the support of missions. There is another side to the question. I believe the time will come, if it has not always been, when questions of small economies will be swept

aside. I have been put upon the board of managers for a number of years. I knew something of the collecting of money for that board. I believe we shall be discredited for putting aside a field like this, or weighing in the scale economy, like worldly men, calculating small or great. In this city, where we are held to speak in no humble way of the glory of our Church, we are more than accountable, after having said what we have said of the superiority of our Church and its power to lead the world. Our funds will suffer more by looking upon this thing in this low, poor way. How can we lay out our money to the best advantage? Do we mean it when we boast that we are followers pre-eminently of Jesus Christ? Brings such a question in your imagination before that body, that early body of missionaries. Ask Paul and others whether they laid out for reclaiming the world for Jesus Christ. Do you really mean that we have the Gospel of Jesus Christ as few other Churches have it; that there is a vast field before us which is poor at present? Do we really mean that we will stop, having laid our hands to the plow—that we will stop short because we cannot see in the next few years all the returns it will bring us in the next few years? Shall we stand off, when there are hands outstretched from that place?"

SATURDAY, OCTOBER 12.—TENTH DAY.

"This evening there is to be another meeting of the Board of Missions, at which the Alaska matter will be finally decided, so far as the power of decision rests with that body. I will add a postscript to this letter to give the result."

To-morrow the House does not sit, the day having been devoted to an excursion to Faribault, where so many institutions of learning and charity are monuments of Bishop Whipple's abundant labors during many years. I shall not attempt to give any description of Faribault at this time. Later I hope to secure a full account of all the institutions there, illustrated with engravings of some of the beautiful buildings which are an ornament to a town of more than usual natural beauty."

POSTSCRIPT, 11 O'CLOCK P. M.

The meeting of the Board of Missions is just over. As had been expected, the advocates of the sending of bishops to Alaska rallied in great force and with marvellous success. The motion that the House of Bishops be requested to elect a Bishop of Alaska, which would almost certainly have been defeated if the vote had been taken twenty-four hours ago, has just been carried by a majority of 161 to 37!

F.

*New York World*  
*Oct 18, 1895*

## ALASKA BISHOP'S SALARY IS O. K.

**J. Pierpont Morgan Has Guaranteed It for Three Years—Attack on Bishop Potter Excluded.**

MINNEAPOLIS, Oct. 17.—Under the rules of the House of Deputies of the Episcopalian Convention resolutions offered after the twelfth day of the session cannot be admitted save by a two-thirds vote. This rule was responsible to-day for the shutting out of two resolutions. One came from Rev. Charles L. Mallory, of Milwaukee, and provides for the building in churches of fonts large enough for the dipping of infants and adults in baptism. The other came from Rev. Dr. Prall, of Detroit, and called for a committee to inquire into the state of religion in the United States.

It develops that the sudden change of front on the part of the House of Bishops in voting to name a missionary bishop of Alaska was due to the personal guarantee of the new bishop's salary for three years by Bishop Potter, of New York. This guarantee is understood to have been given by J. Pierpont Morgan. Rev. Peter J. Rowe, of Sault Ste. Marie, was named Bishop of Alaska on the first ballot.

It is explained that the summary action of the House of Deputies yesterday in excluding printed matter from distribution was due to an attempt of a former parishioner of Bishop Potter named Morey, who had had litigation with the bishop, to circulate an attack on him on the floor of the house.



Churchman  
New York City  
Dec 23, 1895.

The Rev. Mr. Edson, of the Alaska mission, in an admirable account of his work in the Spirit of Missions, says of a certain section of his work: "This tribe is dying out rapidly. There are not at present more than one-half the people that there were only eight years ago. The mortality among the children is frightful; and it is not a prolific race. From 1891 to 1895 there were born to native parents thirty children; of this number seventeen have died. There were also born during the same time eleven children having white fathers, six of whom have died. Fourteen children have died during the past year. Infanticide is very common.

"We expect that the school will never again be as large as it was the past year, because of the dying out of the tribe, and further on account of the announced removal this summer of nine or ten families of our twenty-four to Point Barrow and the country eastward of that place near to the mouth of the Mackenzie River, in which region the whaling company has its principal station, and is trying to build up a native settlement."

Boston Herald  
Dec 19, 1895.

MISSION WORK IN ALASKA.  
Boston Herald Dec 19 95  
Bishop Rowe Discusses It Before the Massachusetts Branch of the Woman's Auxiliary.

A largely attended meeting of the Massachusetts branch of the woman's auxiliary board of missions was held at the chapel of St. Paul's Church, on Tremont street, yesterday afternoon, Mrs. Van Rensselaer Thayer presiding. Reports from Japan and other foreign fields, from Mexico, and from domestic, diocesan, and Dakota work, and from the colored missions were heard, and then Mrs. Thayer introduced Bishop Rowe, the newly appointed bishop of Alaska, who made a very eloquent plea for the work in that land.

He thought they ought to feel that the divine command rested upon them to send the gospel to all nations, if they could not carry Christ themselves. He felt, too, that it was a great cause for congratulation that the church is strong enough to extend its work in this neglected country. It comes under three heads—domestic, foreign and Indian missions. The population of this new diocese is about 32,000, a large percentage whites. A chapel must be built there, and a hospital at Douglas Island, which would soon be self-supporting. Bishop Rowe has a clergyman and a medical missionary who will go to Alaska with him. The latter must be supported by voluntary contributions.

The bishop said it was hard to realize the results of work among the Indians unless one could be there and see it all. He spoke in the highest terms of the honesty of the natives on the reservation, and compared the hospitality with that of the white people who tried to corrupt them. They are rarely quarrelsome, except when under the influence of fire water. Among the 600 Indians on the reservation where the bishop has labored, 200 are communicants, and partake of the sacrament with as much reverence as white people.



THE REV. PETER TRIMBLE ROWE, M.A.,  
Missionary Bishop-elect of Alaska.

# THE SPIRIT OF MISSIONS.

VOL. LX.

OCTOBER, 1895.

NO. 10.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, SEPTEMBER 17TH, 1895.

—A report was received through the Bishop of Olympia of the visit of inspection in south-eastern Alaska made by the Rev. George Buzzelle, under the authorization of the Board several months since. In connection with Bishop Barker's comments upon this report, the Board appropriated \$200 for the support of the Rev. Dr. Nevius, whom he had sent temporarily to Juneau, Alaska, with the approval of the Presiding Bishop, and the following action was had:

"Resolved: That the Standing Committee on Alaska be instructed to present Bishop Barker's statements with regard to opportunities in Alaska to the Board of Missions in Minneapolis and to the House of Bishops; urging the House of Bishops to take immediate action with regard to the election of a Bishop for that Jurisdiction."

VOL. LXI.

JANUARY, 1896.

NO. 1.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 10TH, 1895.

—Bishop Rowe announced that it was his purpose to live temporarily in



Juneau, Alaska, and that he intends to proceed to the Yukon country for a visitation at the opening of spring. The Rev. Dr. Nevius being about to retire from his temporary residence in Juneau, the Rev. H. Beer, with the Board's approval, was appointed as missionary there with the understanding that the residents would contribute about one-half of his salary. The letters from Alaska received during the autumn, large extracts from which have been published, were brought under review. The announcement was made to the Board by authority of the Bishop of New York that provision had been made for the salary of the Missionary Bishop of Alaska for the next three years, and the Board by resolution expressed its high appreciation of the value of Bishop Potter's services. The Bishop's salary was fixed at the usual rate, with a suitable allowance for travelling expenses within the jurisdiction, and arrangements were made for the journey of the Bishop and family and the Rev. Mr. Beer and wife to the field.

### CONSECRATION OF BISHOP ROWE.

THE Rev. Peter Trimble Rowe was consecrated Bishop of Alaska, in St. George's Church, New York, on St. Andrew's Day, November 30th, 1895. The Right Rev. Dr. Doane, Bishop of Albany, was the consecrator by appointment of the Presiding Bishop and was assisted by the Right Rev. Dr. Potter, of New York, and the Right Rev. Dr. Davies, of Michigan. The following Bishops took part in the consecration service—Bishop Whitaker of Pennsylvania, Bishop Starkey of Newark, Bishop Brewer of Montana, Bishop Talbot of Wyoming and Idaho, Bishop Leonard of Nevada, Utah, and Western Colorado, Bishop Wells of Spokane, and Bishop Brooke of Oklahoma. The sermon was delivered by Bishop Talbot from the words, "Depart, for I will send thee far hence to the Gentiles."

Bishops Leonard and Brooke presented the Bishop-elect. The attending Presbyters were the Rev. John McCarroll, M.D., of Detroit, Michigan, and the Rev. Henry Beer, of Redwood Falls, Minnesota. The Rev. Dr. Langford presented and read the testimonial of the House of Deputies, and the Rev. Dr. Hart that of the House of Bishops. The professors and students of the General Theological Seminary, in academic gowns, followed the choir and preceded a large number of the clergy and the Bishops in order. The church was filled with a large congregation, and the service throughout was most impressive. The appointments of the service were befitting the occasion, and the rendering of the music by the choir of St. George's was beautiful and ennobling. At the conclusion of the service the Bishop of Alaska received expressions of congratulation and good wishes from a large number of friends, who will follow him with earnest prayers to his distant field of work.

Library from eight to ten o'clock, and a steady stream of visitors paid their respects to these brave missionaries. Among those who called were several of the Bishops who had been at the consecration in the morning, and a number of the visiting and of the city clergy, as well as a large representation of the laity, men and women.

On the morning of Monday, December 16th, a service was held in the Chapel of the Church Missions House to take leave of Bishop Rowe, who on that day turned his steps from New York towards the distant field to which the Church has commissioned him. He was to spend Christmas in his old home, Sault Ste. Marie, Michigan, and thence, in January, to pursue his way to Alaska. The congregation overflowed the Chapel and a large number received the Holy Communion, which was celebrated by Bishop Rowe, and listened with deepest sympathy to his address. The Bishop spoke in part as follows:

This is a very solemn moment to me. My thought is carried back to that early day of the Church when the brethren assembled with the great Apostle to the Gentiles to break bread with him; to break bread after the Master's blessed wish and command, before he went forth upon his journey through perils by water and by land. And as this was so comforting and strengthening to the great Apostle you can imagine how I feel. That scene of long ago seems to be brought down to this very hour. Again I see the Master in the upper room, when Heaven seems to be open to His words—the Great High Priest interceding there in connection with the institution of the Blessed Sacrament. "For their sakes I sanctify myself."

The Master had already met the cross. After that solemn service when He had sanctified Himself for their sakes, what followed had gone before, had been under-

I HAVE great pleasure in making the report of the year's work. We recognize with gratitude the loving kindness that has kept us in health and enabled us to do our work in peace and contentment. I believe that the hopes and prayers of our friends in our behalf have been fully realized in this respect.

It has been a year of settlement upon the new lines which the addition to the force of missionaries has opened. All things seemed most favorable to our plans. I had the excellent help of Mr. Johnson, in the fall, in building a school-house, where Miss Bertha W. Sabine was finally established in her school work by the end of December, and began to receive girls as boarding pupils in February. So, at last the long-wished-for day has come, when the girls here can have equally good opportunities with the boys. But three girls were received this year for want of accommodations and the means of properly caring for a larger number, and also in accordance with my own wish that too much should not be undertaken until our work, as now planned, is well in hand; but it is with high appreciation of Miss Sabine's zeal that I recognize her regret that I have not given her more work to do in this direction. The school work has been admirably planned and executed under her care, and the responses at the weekly catechisings abundantly testify to the training that the scholars have received. I append a statement from Miss Sabine, and would ask that our friends who have heretofore been interested in the school would continue to do this work with us, by gifts of their means.

This branch of the mission is most hopeful and richly rewards us by the manifest progress of the pupils and the increased affection which they show for us. I have had the greatest satisfaction this year in watching the development of three of my former pupils, who returned to the mission as boarders and who are now growing up into manhood. They have shown much devotion to the interests of the mission and have cheerfully done the work assigned to them, besides continuing their school work. Two have become communicants and both are willing interpreters. They have also helped considerably in providing food for the mission, and one has gradually become accustomed to so much responsibility, and indeed voluntarily offered to undertake it, that I can intrust to him the management of much of the work about the place—purchasing of supplies, payment of workmen, etc.—and am fully convinced that in the near future much of the work of this kind, both of men and women, may well be put into the hands of native helpers.

It is Dr. Mary V. Glenton's desire to establish a hospital for the care of maternity cases and sick children, and it appears to me that no more effectual method could be



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taken of making headway against the incorrigibly filthy habits of the people and their neglect of their infants. We who have been brought up under such widely different conditions of existence can hardly realize that much that offends and shocks us in this respect is due purely to ignorance of what to do, and I know of no more hopeful plan of work than to train young native women in better methods than their ancestors have known. This is Dr. Glenton's expectation, and with a passing tribute of admiration to the manner in which the ladies have taken up the most disagreeable duties, I would urge that her hands be strengthened by the Church. She will require an assistant from the States, and during the coming year expects to train two native young women.

It will require \$1,500 to build the hospital and pay running expenses for the first year. We have already begun the purchase of logs and have nearly half enough. I may say that our pupils procured most of these without extra remuneration, and express their entire willingness to help in making the building, with apparently a real appreciation of what is being done. With these cheering signs of interest, and with the consciousness that in both the educational and the medical department of the work I am blessed with as good assistance as could be desired, I feel justified in asking that an annual appropriation of \$2,000 be made to the mission, to enable us to have an efficient school and hospital.

My report to the Treasurer will show that for the present year, the running expenses of the mission were nearly \$900 outside of the extraordinary expenses of building, salary of mechanic and other items, provided for by special donations and appropriations. I believe that \$150 per annum may be looked upon as the maximum amount necessary to support a boarding-pupil or a hospital patient for a year, exclusive of medicines, and we purpose, by God's help, to put whatever funds may be furnished us to the most efficient use. I believe that the same cordial help which has been extended to us in the past will be continued in the future. I can really say that up to this time means have been provided for whatever it seemed necessary to undertake, and, while I look up and bless the Author of all good, I have also a very warm feeling of appreciation of the kindness which has been pressed upon me by my brethren and sisters in the Lord during these several years of labor, sometimes of loneliness and discouragement.

It has been a great disappointment to me that no opportunity has appeared for an evangelistic journey during the year, my presence being constantly required at the mission, and I am still further hampered in this direction by the fact that Mr. Johnson, who assisted me during the year, has left me to begin trading on his own account. I can thoroughly commend the work done by him at the mission as a model of stability and neatness for any one who may have to build in future with these materials, so different from those we are accustomed to at home.

I would ask for a male assistant to take

gone in that holy Sacrament, and so you and I to-day sanctify ourselves in that Sacrament for their sakes, for the sake of those who are near us, among us, looking to us. They are influenced by our life and example. For their sakes I sanctify myself. Those only who know the Christian's spirit know how beautiful and noble it is in all its sublimity—not for self but for their sakes. So may we ever go on and go forward in the Master's work. For their sakes I sanctify myself.

May I be permitted to add that in going forth from you now, feeling not only cheer and strength in my own heart, I go forth as your servant to bear your greeting, your cheer, your sympathy and encouragement to those far off, loving and heroic workers in the Master's field in the great waste or centre of Alaska. That they will be cheered and strengthened who can doubt when I carry them your loving messages and indicate your sweet and noble spirit.

We need the grace of patience. May I learn, may I have deeply written upon my heart the sense of simply doing my duty, not looking too much for results, though the human heart does crave for these. May I feel content simply to be a sower of the seed in God's field, content to have others follow and reap the harvest there! May that be my spirit! Paul may plant and Apollos may water, but it is God that giveth the increase.

I thank you from the bottom of my heart for the encouragement, sympathy and interest which I have received at every hand. I am a stranger to most of you, but I have had held out to me the uplifting hand of friends in the great cause in which we, I trust, are all interested. I have been borne up and elevated and I shall carry away remembrances sweet and refreshing and strengthening to that far-off place. I crave with the earnestness of St. Paul, brethren, pray for me that I may be able to speak as I ought to speak the sweet Gospel of Jesus Christ to the poor, ignorant and blind in the far-off places to which the Church sends me. May I go now as your

# THE SPIRIT OF MISSIONS.

VOL. LX.

SEPTEMBER, 1895.

NO. 9.

THE Rev. John W. Chapman, in making his annual report for the last year, writes that the new Christ Church at Anvik, Alaska, having been completed and paid for, was formally opened for the worship of Almighty God on All Saints' Day, November 1st, 1894.

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## THE WOMAN'S AUXILIARY.

### REPORT OF THE ALASKA BRANCH.

OUR yearly budget of letters from Alaska brings good news from Christ Church mission. We gladly print the report of our far-off branch of the Auxiliary, upon the Yukon, with the wish that it may incite the women in all other missions, however remote and however poor, to share, this new year, in our united work. Later on will be found Miss Sabine's interesting record of life and work at Anvik.

#### REPORT OF PRESIDENT.

"June 19th.—We send by express a box containing some native-made birch bark baskets and a wooden bowl, enclosing also the eel-skin bag with the contribution from our branch of the Auxiliary. The bowl and all the baskets but one were the offerings made by the women and girls. They brought the gifts into the church, and Mr. Chapman gave to each the valuation of her gift, upon paper. Then we had a short service, in Ingilik, so that they could understand, and then they all put their slips of paper into the basin. Some of the articles, indeed most of them, we are glad to buy, to send to friends, and I thought you might prize some of the first fruits.

"Should any one take a special fancy for that sort of thing, our Auxiliary would be most happy to supply such a demand, the proceeds going into the treasury, though I should be sorry to have you feel obliged to force this. It is only a suggestion as to what you might do under favorable circumstances; anybody desiring a curio from the mission here.

"M. S. CHAPMAN,

"President."

#### REPORT OF SECRETARY.

"June 15th.—As secretary of the Alaska Branch of the Woman's Auxiliary, I would







tendent in digging and laying foundations, planning work for every one everywhere, was architect for the house and practical carpenter. The great comfort and convenience of this house in all its details is the result of his brain and hands, though he has an efficient assistant in the mission carpenter. Only a third is finished; the two equal wings will be added next summer, we hope. There is an upper story, the only one in the mission, and that is for the girls' dormitory; before I finish this letter, I hope to tell you of its occupants. A little kitchen and dining-room in one, where I now write, my own cosy little bed-room and the nice school-room comprise the lower floor.

You are all so mistaken in thinking this place bleak and desolate; it is perfectly lovely, with new beauties in each season; the river view with sunsets unsurpassed in any place where I have ever been, the wooded banks and islands, the distant hills green and lovely in summer, more beautiful than the White Mountains, now they are snow covered; we never get tired of the constantly changing beauty. Very few of you live in such a lovely place, and the few and pleasant excursions we made up the Anvik in a row boat, on a picnic up the Yukon in a sail boat, and down the river road on a dog sled, showed us new and delightful views we could not see from the mission.

January 30th, 1895.

It is a good while since I wrote the first part of this letter, but we are just as busy here as at home, and it is hard to get time for all the writing we would like to do. Meanwhile Christmas has come and gone, and here it was such a bright, happy day, with Christmas-tree feast, and magic lantern as well as the Christmas Eve and Christmas morning services; but you have so many accounts of mission trees that I will spare you details. Time fairly rushes here, and every day is full of work and interest; the winter has been a very happy one, and we all agree that it is *not* a life of hardships as you all suppose. The weather is perfectly delightful; we have not suffered either indoors or out; we have good stoves and plenty of wood, plenty to eat and wear, and we enjoy life!

School goes on every day, with generally from twenty-five to thirty children, mostly boys, about a third girls. They have made progress in English, which is a great point with us, and I wish you could hear them recite the Commandments and Creed, and chant, "O come, let us sing." We have school hours only from nine to twelve. Mr. Chapman comes down, and opens with a short service at which they always sing one of their hymns, and again at noon he comes and closes with prayers for missions. Then they have their lunch of tea and crackers or boiled rice, and go; but in less than an hour from half a dozen to twenty are back again, to enjoy drawing on slates, looking over the pile of scrap-books, reading from the wall charts, or looking at the many pictures tacked up all over the walls. It is the one place of pleasure and brightness, and they

learn a good deal, and practise English even more than in regular school hours, for they are ambitious to learn the language, and there are always one or two at the kitchen door, to show me slates or ask something. It is the show place of the village, too, and every visitor comes here, always Mr. Chapman's old pupils as they come and go, sometimes three or four for all the school hours. The boys have to stay away sometimes to go for wood or to the fish traps, otherwise they are wonderfully regular in attendance. I have cut every boy's hair; it was a struggle of three months to accomplish a beginning, and their long matted locks were a terror. One day I enticed two or three to have it done, when it became all at once "the rage," and I was besieged till my school-room was turned into a barber's shop for several afternoons, and now they want a barber's clip as soon as it begins to get a little longer than close to the head. They certainly look better and more like civilized boys, and as Mr. Chapman gives dark blue drill for pay for work, they nearly all have *parkies* of that, which is better than the very dirty white ones; the fur is inside next the skin as a rule.

I would like to have you come into our church on Sunday, and attend a service. It is not quite finished; there is no chancel or robing-room, but four walls covered with white drill, two windows, on each of the three sides, the door between two on one side opposite where the chancel will be next summer. At the right as you enter is a gray stone square font given by the Newark Woman's Auxiliary. The altar is a packing box covered with "turkey red," and a white linen cloth with cross hangs in front, back of which hangs a red satin banner with a yellow cross on it. Mr. Chapman stands on a native grass mat, but there is no attempt at a rail. His "robing-room" is a corner curtained off with a dark stuff curtain, and the organ stands there with the organ stool covered like the curtain. It is also a packing box, but it all looks neat. At first we had only old boxes for seats, except we three ladies, who had chairs from the house; now there are wooden benches made by one of Mr. Chapman's former pupils who lives here and helps him—Paul. He also made benches for the school-room. As to our congregation, men and women and children down to nursing babies, to the number of sixty or seventy, in the mornings come at the sound of our pleasant church bell. The school children are all there always, and now they chant the two morning Psalms very nicely in service, as well as say the Creed and Lord's Prayer and versicles, and sing the Gloria Patri. Paul acts as Mr. Chapman's interpreter, and it is surprising how easily and quickly he catches his meaning and translates it into fluent Ingilik for the people. Another nice young fellow, Isaac, who lives at the school-house, is in training of the same kind, and they, with many others, show Mr. Chapman's patient work of years; they are so different in every way from their contemporaries of other villages; they are growing up to be a

new generation of *men* more worthy of the name. I hope my girls may turn out as well at the end of the same time.

Mr. Chapman held a missionary meeting yesterday. He told us about stations of different denominations through Alaska as well as our own. We had part of the evening service, and sang, "From all that dwell"; it was quite like home. Isaac interpreted for him. He is busy now in perfecting part of the service into Ingilik. He has never before felt quite sure enough of the language to give permanent expression to it, though all he has instructed have been taught equivalent words, and the school children can tell them very readily. We teach them all their English songs in that way.

The long, dark days are at an end, and it is now daylight from six to six, though we have lamps a little longer than that; but it sounds much worse than it is in reality. It seemed odd to have lamps till ten o'clock, and light them at 2.30 again, but it was not for very long, and the sunshine was so brilliant and the sunsets were so beautiful even during these weeks, that you could not call it "a long, dark Arctic night." That is further north where Dr. Driggs and Mr. Edson live. The one real physical suffering we have to endure is one no one ever thinks of, and that is three months of *mosquitoes*. In the East you don't know what they are; Jersey has only a few stragglers! Here they are in swarms, and you *can't* get rid of them, and you stay in the house beautiful summer days because you *can't* endure them, and the only relief at all is to be tucked up all round tight in a tent at night. Ordinary netting is of no use; we have to use cheese-cloth over the beds and on the windows, and "smudges" before the doors, and often in the house, and they are maddening. 40° below zero is exhilarating and enjoyable; mosquitoes are *not*.

March 19th.

Winter really is gone, or seems to be, just as with you, though to-day quite a big snow-storm is in progress. The thermometer has ranged from 20° to 36° above zero for three weeks past, and the snow is soft and eaves are dripping; days are fast growing much longer, and, a *sure* sign just as at home, skipping-ropes are out! I wish I had a dozen quite good-sized ones with handles. They use any bit of rope they can find, but it is a favorite amusement with boys and girls alike, and big boys seem very fond of it too. We saw that among the Esquimaux on the coast, too. They use the long rope with one at each end, and quite a gay crowd congregates around one.

The year is going on fast, and I suppose you would like to know how school progresses. I have now three girls living with me—Dora, Margaret (renamed from Tlityagis), and Mary. Mr. Chapman named the others long ago, and they have been in his school. Dora is about twelve, Margaret and Mary about ten, though the former is much older for her age. They look very nice in red dresses and gingham aprons, with nicely



braided hair, and are a strong contrast in school and church to their former companions, and it surprises me all the time to see how readily they learn to do our simple housekeeping, keep themselves and their belongings neat, and settle down to civilized ways, and seem to like them, too. Bath night they thoroughly enjoy, and I wish you could have seen them and their clothes when I gave them the first one! I have done this for many children before, but *never* for such dirty ones. They love their new dolls, and are most ingenious with their needles, making clothes of all kinds with the scraps I give them, only they wear their thimbles on the first finger and pull the needle out with the second. No girls I ever saw enjoyed new finery more than they did last Sunday, when they had each a new white apron to put on, and how they admired each other's bows behind. They are as merry and playful as kittens over their household tasks, and share them just as naturally as if brought up to it. Mr. Chapman does not think it best to increase their number just now, but no doubt next fall, when our new addition is put up and our new supplies come up the river, I shall have a larger family. Perhaps you will like to take a look into my girls' dormitory. It is the whole top story of the house, but the little boy Mr. Prevost left in Mr. Chapman's charge has the smaller side over the kitchen. Over my room is a store-room, and the rest is for the girls. A blanket hung from the ceiling is the partition or screen, and three mattresses with patchwork quilts are on the floor. A washstand and three boxes for their clothes complete the furniture, but they have pinned up a good many pictures according to their own taste, and their dolls' belongings, a little stove, dishes, etc., with lines of doll clothes, make it look "little girly" and they enjoy sewing up there and playing with their dolls. Every evening they bring their sewing or picture books round the big kitchen table, and at this time Mr. Chapman always comes in for a few minutes to pay a friendly call. Soon it will be light enough for evening play.

I have not told you of the baptisms in the church. Such dirty little bundles those precious little souls are done up in! No clothes but some man's old shirt or a bit of cloth, with a little head in a cap at one end

and a funny little pair of feet at the other, in tiny moccasins. Mr. Chapman holds them as though quite used to handling such. A wonderful contrast was his own sweet, pure, fair boy, in white christening dress, like a little snowdrop. He is the daily pleasure of every one and is growing more lovely all the time. The people, too, think a great deal of him, and come and sit on the floor and admire him and wonder, as well they may.

April.

I think all children's societies would be very much pleased if they could see how much pleasure and comfort the children here take in the pictures they have cut out, the cards they have collected, the dolls and odds and ends of all kinds that come in everywhere. The school children never tire

of the scrap-books, and my girls keep them fresh by pasting in a page of new ones if the pictures get off, and every few days I put up a fresh one on the walls. The wall rolls of pictures are *very* nice. Every scrap I give my girls is most ingeniously put to account in dolls' clothes, or little conveniences for themselves, such as wall-pockets, sewing-bags, and all manner of little girl uses that surprise me. They are the most industrious children, and never hang round doing nothing. They frolic over housework, and do it very well indeed. You seldom find as efficient a child of ten as Margaret. Both she and Dora make excellent bread and soda-biscuits, boil rice, clean fish or grouse, and are learning to keep everything, both in the household and in their personal possessions, very neat and clean. I tell these little things because I think it wonderful to see them come straight out of such low hovels and dirt and discomfort, and learn so quickly such nice, helpful, cleanly ways, with so little trouble and no fretting at any kind of restraint. They are so happy, and it is all so hopeful for the future, not only for them, but for all others we can take in and train, and I am longing to fill this house and have it enlarged to take others. The girl day scholars are not nearly so regular nor so interested, nor so well on as the boys; many of *them* are quite ambitious. This school-room work is the most interesting possible, and is never wearing. Just now the attendance is slackening, as the spring entices them to hunt and snare and fish, and dry wood must be got, and so the boys are away more or less, and the average much smaller than in the middle of the winter. I shall be very sorry when we have to close school for a time in summer, when fishing and berrying and all native employments call the children to help their parents.

The warm sunshine has drawn several families out of their underground homes, and on the little point of land directly opposite the mission building half-a-dozen tents have gone up yesterday and to-day for the summer. The opposite village, where they have been all winter, will probably soon be under water when the river ice breaks and the water rises. We are above that line, I am glad to say, though last year it was so high all the saw-mill and part of the church were submerged.

May 27th.

As school is practically over, I will close this long, rambling letter. I hope it will interest you and make you see our life up here. For some time a good many families have moved further up the river, so that the number of children is lessened very considerably. Now, bows and arrows, canoes and fishing are much more attractive than readers and slates, and I am surprised that they have held out as well as they have, though the number has been half what it was in winter. Soon that part of the year's work will close till fall, and then my three girls will do the cooking and mending for the boys who live in the school-house, so that they can give all their time to summer work, carpentering, etc., with Mr. Chapman. So we will all be busy in more practical

directions; the boys and girls learning to be useful. I shall try to devote more time to the regular study of the language, so that I can have a woman's class next year, and oversee all the girls' daily work.

We cannot live out of doors on account of the mosquitoes, which have already begun their torments, yet the hillsides are so tempting, and the river so beautiful, that we would like to. We had one delightful sail up the Anvik yesterday, the air soft and sweet, the sun dancing on the ripples, the trees on the shores full of song birds—a real spring day of beauty and brightness.

We are now looking for our yearly mail, and will be so glad to hear from all our many friends. It is a great help and comfort to know so many think of and pray for us.

October 31, 1895.

*N.Y. Evangelist*

### THE MISSION WORK IN ALASKA.

The following letter appeared in *The Churchman* two weeks since:

*To the Editor of THE CHURCHMAN:*

My letter in your issue of Sept. 23 has already produced one result in which I think the friends of our Alaskan mission may well rejoice. It has drawn from the Secretary of our society a distinct denial of a certain policy to which it was supposed by many that he had committed us.

The Rev. Dr. Henry M. Field, in his book entitled "Our Western Archipelago," in the chapter on Schools and Missions, gives an account of a meeting of the Secretaries of the Boards of Missions of several Christian bodies, in which an agreement was entered into for the religious dismemberment of Alaska and its partition amongst themselves for missionary work. He states that our own Secretary, the Rev. Dr. Langford, although unable to be present at the meeting, wrote to assure them that he "joined heartily in the proposed agreement." He represents the agreement as having thereupon gone into effect and as being now in force throughout Alaska—our mission work being confined by it within the Yukon Valley. These statements, made in so public and circumstantial a form, and being thus far unchallenged, have caused some to fear that another "entangling alliance" had been made. In a letter just received from Dr. Langford, he makes the following definite denial of their accuracy, which he desires me to make public:

"I have never heard of such a meeting, nor have I or any officer of this society been present at any such meeting. No such agreement has ever been entered into by our society or by any one representing it."

This explicit disclaimer ought to relieve the anxieties above alluded to. But the great question still remains: Shall our work in Alaska continue to be limited to a single section of that territory? Is not the time at hand when we shall recognize our responsibility as a national Church for the evangelization of all Alaska and undertake there a more aggressive and thorough work than we have done hitherto?

WYLLYS REDE.

Rockport, Illinois.

On receiving the above, I turned it over at once to Dr. Sheldon Jackson, of Washington, my authority for the statement in my book, who makes the



following reply:

*Dear Dr. Field:* Yours of October 18th enclosing a clipping from The Churchman concerning the division of the Alaska Field among the Several Missionary Societies is received.

I can readily understand Doctor Langford's denial of the arrangement. So far as I know, no official action was taken by any of the Missionary Societies concerned except that of the Methodist Episcopal, which by a formal vote of its Executive Committee selected Unalaska and the Aleutian Islands as its field of Alaska work.

In the case of the Presbyterian and Baptist Societies there was no official action, but a tacit understanding between the Secretaries, which so far as I know was never reduced to writing. The same is true of Doctor Langford, the Episcopal Secretary. He was not present at the conference and his Board took no official notice of it. Consequently it is not strange that, with the many pressing duties claiming his attention, he should utterly have forgotten the arrangement so informally made in January, 1880—fifteen years ago—and now be able to say that he "never heard of such a meeting."

But the meeting was held at the Methodist Mission rooms, 805 Broadway, New York, early in January, 1880, when there were present Doctor John M. Reid, Methodist; Doctor Henry Kendall, Presbyterian; Doctor Henry M. Moorehouse, Baptist, and myself. Doctor William S. Langford says that he "never heard of the meeting," but perhaps I may quicken his memory by reminding him that *I took the note of invitation which Doctor Kendall issued and delivered it to him in person.* More than that, I explained to him the purpose of the conference and

the need of some arrangement by which the Missionary Societies would not interfere with one another in the Alaska work, in response to which *he expressed to me his regret that a previous engagement would not allow of his attendance, but said that he thought some arrangement of the Alaska field would be a wise thing, and expressed his readiness to cooperate with the others.* That the conference was held is proved by a letter written from the "Mission Rooms of the Methodist Episcopal Church," dated "Jan. 21st, 1880," which says: "At the meeting of our Board yesterday the subject of missions at Alaska was taken up." \*

Now, after the lapse of fifteen years, Doctor Langford does not remember it! Thus the question becomes one of memory. Now, while not claiming that my memory is any better than his, there are reasons why I should remember this particular arrangement.

First. I had at the time, and have had ever since, the oversight of mission or educational work in Alaska. Hence the arrangement was one of unusual importance to me, and as such impressed itself upon my mind.

Second. When the conference met *I reported to them my interview* with Doctor Langford and his willingness to cooperate. The report of the interview helped to fix it in my memory.

Third. The work in Alaska from that time to the present has *been directed along the lines marked out in that conference of 1880.* If you will look up the location of the missions in Alaska, you will find the Methodists at Unalaska, the Baptists at Kodiak Island, the Presbyterians largely in Southeast Alaska, and the Episcopalians along the Yukon River—*exactly the division that was made at the conference fifteen years ago.*

Fourth. When the Episcopal Board of Missions took official action and commenced their work in Alaska, it was in the *Yukon Valley*, which had been set apart for them in the conference of 1880.

At a meeting of the Board of Managers of the Episcopal Missionary Society December, 1884, the Secretary for Domestic Missions presented and read several letters concerning the opening for missionary work in Alaska.

At the following meeting of the Board of Managers, the Bishop of Washington Territory was requested to visit Alaska, and his attention was particularly called to Unalaska and the valley of the Yukon River.

At a meeting held February 9, 1886, the Board of Managers directed the General Secretary to execute on behalf of this Society a contract with the United States Government looking to the establishment of a school on the upper Yukon River, Alaska.

At a meeting of the Board of Managers April 13, 1886, "The Board reaffirmed the appointment of Mr. David Kirkby as a missionary to Alaska, to be associated with Rev. Octavius Parker, appointed in March, and to sail this month from San Francisco for St. Michael, on the coast of Alaska (the seaport town for the Yukon River Valley), where he will establish a mission."

In the Spirit of Missions for June, 1886, it is stated that a letter from Rev. Octavius Parker announced that he was to sail the next day "for St. Michael, Alaska, where he will establish a mission of this Board for the Yukon River district."

At the March meeting, 1887, of the Board of Managers, the Rev. John W. Chapman was appointed missionary to Alaska. He is located at Anvik, Yukon River.

At a meeting of the Board of Managers March 11, 1890, "communications were submitted from the United States General Agent of Education in Alas-

\* Copied in the Christian Advocate of Nov. 2d, 1893.

ka with reference to the establishment by the Board at an early day of a missionary school at Point Hope on Bering Strait. The Board confirmed the selection of the station and made arrangements to enter into an engagement with the Government to open the school."

At a meeting held April 8, 1890, Mr. Marcus O. Cherry was appointed to assist the Rev. Mr. Chapman at Anvik, Yukon River.

At a meeting of the Board held May 12, 1891, it was reported that Rev. Jules L. Prevost was on the 29th of April ordained to the priesthood, and on the 6th of May left for his distant field at Fort Adams, Yukon River.

Thus Doctor Langford and the Board of Mana-



gers of the Protestant Episcopal Missionary Society have steadily worked along the lines so wisely laid down in the conference of 1880 and the course pursued has greatly commended itself to the Christian arms of the country of every denomination.

The agreement had no force of law. It was only a tacit understanding of a few Secretaries.

Any Secretary was at liberty to pursue a different course, if he wished. But up to the present it has been observed by the leading Missionary Societies, and the arrangement has brought success to the Missions.

The account of the conference in your book, "OUR WESTERN ADVENTURES," is correct, except that I do not remember whether Doctor Langford sent a letter to explain why he could not be present in the conference, or only sent the message by me. That was quite sufficient. There was no occasion for him to write a letter and it would have been almost doubting his sincerity, to ask him to put what he had said in writing. His word so frankly spoken was enough and of that I am positive.

Very truly yours, SUMNER JACKSON.

U. S. General Agent of Education in Alaska.

There is the authority for the statement in my book. Whether I have proved my case, let the reader judge. I repeat that it is not a question of veracity, but of memory, and where two witnesses differ as to a particular event, one man who "remembers" outweighs a dozen who "don't remember." One positive is worth a dozen negatives. In this case Dr. Jackson states the point clearly, distinctly, as a man who knew what he was about, and went to Dr. Langford with a particular object in view: to propose a particular question and get a definite answer, and he tells us that he got it, and what it was. This direct testimony is supported by a variety of details, that furnish so many "circumstantial proofs," which are regarded by lawyers as the strongest kind of evidence, since circumstances cannot lie.

This seems to me to settle the whole business. At any rate, I am quite willing to leave it to the Christian public. My Episcopal friends will understand that I do not impute to any one a desire to misrepresent me in the slightest degree, much less a man of the high character of Dr. Langford. My only regret is that he should disclaim an act which does him the highest honor.

HENRY M. FIELD.

with one another, and the name of Dr. Langford was given as the Secretary for the Episcopal Missions, who had been a party to this agreement. This he denied, and there seemed for the moment to be a conflict of testimony. But it now appears that Dr. Langford was not the Secretary in the year 1880, when this understanding was entered into, nor until five years after, but that in 1880 the Secretary was Dr. Twing who died in 1885. That relieves entirely any question as between Dr. Jackson and Dr. Langford. Dr. Jackson admits that in his former statement he was in error as to the person of the Secretary, which he ascribes to the fact that he had for so many years seen the name of Dr. Langford attached to the reports of the Episcopal Board of Missions. This is a most natural and perfectly satisfactory explanation. While conceding this point, he emphasizes, if possible, more vehemently that before his statement that he did himself have the conference with the former Secretary, Dr. Twing, who assented fully to the wisdom of such an arrangement between the different Boards, whereby two churches should not be cultivating the same fields while they left enormous territories to utter neglect. We are glad to have this explanation. Perhaps it will teach all parties that nothing is lost by Christian courtesy.

Dr. Jackson says that he is glad that a bishop has been appointed for Alaska and that if he will take the Valley of the Yukon, which is the Amazon of North America, with a valley two thousand miles long, and into which settlers are pouring attracted by its gold mines, he will have a diocese, not only vast in extent, but that in a few years will have a population that will equal that of many of our Western States and territories, as they were in the early years of their existence. It is an inspiring prospect. The land is all before the Church of Christ, and if all His hosts will but organize, and not fight over the same ground, but go to the right or left "wherever snow is found," they will achieve the largest results. They will reach every heathen in the frozen North and carry the Gospel to the borders of the Arctic circle.

[Since the foregoing was written we have received the following note from Dr. Langford, which we print in the desire to do him and the Church he so worthily represents, full and even generous justice.]—ED. EVAN.

TO THE EDITOR OF THE EVANGELIST:

A few weeks ago a correspondent of The Churchman stated that I, as General Secretary of the Episcopal Board of Missions, had entered into a missionary "deal" with other missionary secretaries by which Alaska was partitioned off among the various denominations and Episcopals were shut out except from certain portions of that territory. The statement was a complete surprise to me and accordingly I wrote to the correspondent in those words, "I have never heard of such a meeting nor have I or any officer of this Society been present at any such meeting. No such agreement has ever been entered into by this Society or by any one rep-

*See Rev. Evangelist  
for June 7, 1895*

#### **CORRECTION AS TO WHO WAS SECRETARY OF THE EPISCOPAL BOARD OF MISSIONS IN 1880.**

The last Evangelist contained a letter from Dr. Sumner Jackson in regard to the agreement or understanding between the different Missionary Boards that were about to send missionaries to Alaska: that they should have separate fields of labor, so as not to interfere



representing it." I did not know at that time the origin of the statement, but I have since learned that it was taken from the Rev. Dr. Field's book "Our Western Archipelago." In The Evangelist of Octo-

ber 31, Dr. Field, in vindication of the statement in his book, prints a letter from Dr. Sheldon Jackson to prove that I possess a phenomenal faculty for forgetting. Dr. Jackson is very explicit and positive in his recollections and offers to quicken my memory by reminding me that he took the note of invitation and delivered it to me in person. He explained to me the purpose of the conference and the need of some arrangement by which the missionary societies would not interfere with one another in the Alaska work, in response to which I expressed to him my regret that a previous engagement would not allow of my attendance, but said I thought some arrangement of the Alaska field would be a wise thing, and expressed my readiness to cooperate. All this, Dr. Jackson says, occurred in January, 1880, and he adds: "Now, after the lapse of fifteen years, Dr. Langford does not remember it! Thus the question becomes one of memory." My reply to this is that in January, 1880, I was cultivating a parochial field, and that it was more than five years later that I became General Secretary.

Dr. Jackson has recently favored me with a copy of The Christian Advocate of Nov. 2, 1893, in which he published an account of the meeting of secretaries above referred to and in which, after naming those who were present, he says, "The Corresponding Secretary of the Missions of the Protestant Episcopal Church sent his regrets at not being present, but agreeing to take part in the work." The Secretary referred to was probably the late Dr. Twing, but I submit that "agreeing to take part in the work" is a long way off from agreeing that the Episcopal Church would never enter any part of Alaska but what might be assigned to it by such a conference. It is extremely improbable that the conference had any such broad purpose as has been imputed to it. It would be wholly gratuitous to assume that either of the secretaries who was present at that conference had any idea that he was establishing a policy for the ecclesiastical body with which he was connected or entering into an agreement which should be binding upon his Church for all time. The meeting, so far as I can gather, had no such importance as that. The Rev. Dr. Sheldon Jackson was and is United States General Agent of Education in Alaska. The question before the conference was simply a question of beginning and conducting schools under subsidies from the United States Government and to that end Dr. Jackson desired the aid of the missionary societies, as also to bring influence to bear upon Congress to secure appropriations of money for the purpose. No doubt out of this division of Government appropriations has arisen the idea of a partition of the territory of Alaska among the religious denominations. All the societies years ago declined longer to accept Government aid and whatever agreement there may have been between any of the societies and the Government agent expired when they surrendered Government aid.

WM. S. LANGFORD.

## THE CORRECTOR CORRECTED

### AS TO THE ALASKA AGREEMENT.

To the Editor of The Churchman.

In The Churchman of Nov. 9th appears a Letter from Dr. Langford, in which he says:

"The Rev. Sheldon Jackson was and is United States General Agent of Education in Alaska. The question before the Conference was simply a question of beginning and conducting schools under subsidies from the United States Government, and to that end Dr. Jackson desired the aid of the missionary societies, as also to bring influence to bear upon Congress to secure appropriations of money for the purpose. No doubt out of this division of Government appropriations has arisen the idea of a partition of the territory of Alaska among the religious denominations."

Dr. Langford has fallen into the same error with regard to myself that I did with regard to him. As he was not Secretary of Episcopal Missions in 1880, *either had I at that time any connection whatever with the Government.*

On January 19, 1880, when the Missionary Conference was held, I was simply a Superintendent of Presbyterian Missions, and it was not until 1885 that I was appointed the Superintendent of Government Schools in Alaska, nor was it until 1885 that Government schools were established in Alaska and the denominations were offered what were known as "contract schools." *The Conference was held four years before there were any contract schools, or any public money to make them.*

At the time of the Conference, in 1880, I had no more thought of ultimately becoming the Government Agent of Education than I now have of being sent to establish schools in Africa.

The Conference in 1880 was called *to arrange a division of the territory with regard to missions, and that was the one work that was attempted.* After arranging that, then the influence of the missionary societies was sought to secure legislation by which schools could be established in Alaska. But the same influence for schools had been sought from the newspaper press, both secular and religious, and especially from educational conventions. The teachers and educators of the country were already sending petitions to Congress and the missionary societies were asked to add their influence to that of the general public.

*The main object and special work of the Conference was to prevent the establishment of more than one denominational mission in the same locality.*

Five years later, when the Government undertook the establishment of schools, the offer to the denominations of a "contract" naturally conformed to the lines which had previously been laid down with reference to mission stations.

SHELDON JACKSON.



October 31

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Rev. Wm. S. Langford, B.D.

General Secretary of Episcopal Missions,

My dear Dr. Langford:

Yours of yesterday received and I hasten to reply.

In the letter to Mr. Boyd of October 16th, 1895, and in the information given nearly a year ago to the Rev. Henry M. Field of the "Evangelist" I regret that I mixed up your name with that of the Rev. Dr. Twing, who was the Secretary of Domestic Missions of the Episcopal Church in 1880. But you have been secretary so many years and our relations have been so pleasant that I was under the impression you had been secretary ever since I have had occasion to visit your Mission rooms.

But while I was under a misapprehension with regard to some of the accessories of the famous meeting of 1880, I am not mistaken as to the important and main point that there was a meeting at which there was present Dr. John M. Reid, one of the secretaries of Methodist Missions, Dr. Henry M. Morehouse, secretary of Baptist Home Missions, Dr. Henry Kendall, one of the secretaries of Presbyterian Home Missions and myself ~~were present.~~



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Dr. Henry Kendall issued the invitations to the meeting and I carried them in person to the secretaries of the several mission societies. Drs. Reid and Morehouse accepted the invitation, the Congragational secretaries declined, and the secretary of Domestic Missions of the Episcopal Church, whoever he was in January 1880, (from your letter I take it to have been Dr. Twing), I saw in person. I explained to him the purpose of the Conference and the need of some arrangement by which the several Missionary Societies should not interfere with one another in the Alaska work. In reply he expressed his regret that a previous engagement would not allow of his attendance, but said that he thought some arrangement of the Alaska field would be a wise thing and expressed his readiness to cooperate.

The Conference met at the Methodist Mission Rooms at 10 o'clock p.m. January 19th 1880. The Presbyterians being already *that Section was left to them* at work in South East Alaska, the Baptists took Kadiak Island and the Cook's Inlet region; the Methodists took Unalaska and the Aleutian Islands-- and the great valley of the Yukon River comprising about one third of all Alaska was set off for the Episcopalians largely because the missionaries of the Church of England had given some attention to the tribes along that river.

~~Now after the lapse of 15 years you will find upon the map of~~

Later when the Moravians commenced work in Alaska they took



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 population of Alaska is now in the Yukon Valley--- and "40 Mile Creek" and "Circle City", both in the Yukon Valley are rapidly outstripping Juneau

At the same time rich mines on Cooks Inlet and Unga Island are attracting a white immigration to the sections where the Baptist and Methodist are at work.

Now will it be a wise use of consecrated money, for the Episcopalians, Baptist, Methodist, Congregationalists & Presbyterians to each sustain a mission at Juneau. Circle City, 40 Mile Creek, Unga and Cooks Inlet.- 4 or 5 churches in a community of 400 or 500 Protestant settlers? Will it not be wiser to continue the former policy and let the Baptist and Methodists establish churches to the few white miners who are flocking to the regions where those churches are caring for the natives, and leave the Episcopalians to care for Circle City, 40 Mile Creek and the other white settlements in the Yukon Valley undisturbed by the coming of other churches--- and leave Juneau, and South East Alaska to the Presbyterians, who have been at work there since 1877?

The Presbyterians have two church buildings, and two church organizations at both Juneau and Sitka and I do not think they have any thought of giving them up, and expect to keep two ministers at Juneau, and when Sitka grows two at that place. They have had a minister at Sitka since 1880 and he has and is now ministering to whites and natives.



There is more work for the Episcopal Church in the Yukon River valley than I know, you will have funds to pay for. For strange as it may seem, it is the Coming Centre of the white population of Alaska. If you care for the 2000 miles of Yukon River valley and then stretch 500 miles from St. James Mission to Point Hope, and then take in another thousand miles of territory along the vallies of the Noatak and Kowak Rivers and you have a royal field and one that is compact. The Bishop can then visit every field once a year. But if you are going to place small missions both in the interior and along the coast they can not be visited yearly by the Bishop and the cost of maintaining your work be greatly increased.

I am very glad the General Convention has elected a bishop for Alaska. I was also glad to see the heartiness with which many came to the support of the work of your noble missionaries, Chapman Prevost, Driggs, Edison and their helpers. I have thought of writing on the subject to some of your Church papers, but do not know that I will find time.

I scarcely need say in conclusion how much I have valued during these years the association with yourself and your assistant Rev. Mr. Kimber.

I enclose you a copy of a letter written to the Christian







The Christian wisdom that presided over this division is illustrated in the following extract from Dr. Field's book, "Our Western Archipelago," pages 146 and 147. He compares the meeting of four men (for the Secretary of the Episcopal Board could not be present) to another meeting in an upper room, and then proceeds with the following picture:

"And now I see these four heads bending over the little table, on which Sheldon Jackson has spread out a map of Alaska. For the first time they seen its tremendous proportions, as it reaches over many degrees of longitude and far up into the Arctic circle. The allotment was made in perfect harmony. As the Presbyterians had been the first to enter Southeastern Alaska, all agreed that they should retain it, untroubled by any intrusion. By the same rule the Episcopalians were to keep the valley of the Yukon, where the Church of England, following in the track of the Hudson Bay Company, had planted its

missions forty years before. The island of Kadiak, with the adjoining region of Cook's Inlet, made a generous portion for the Baptist brethren; while to the Methodists were assigned the Aleutian and Shumagin Islands. The Moravians were to pitch their tent in the interior—in the valleys of the Kushokwin and the Nushkagak; while the Congregationalists mounted higher to the Cape Prince of Wales, on the American side of Bering Strait; and last of all, as nobody else would take it, the Presbyterians went to Point Barrow, in latitude seventy-one degrees and twenty-three minutes, the most northern mission station in the world! There is a little Danish church at Upernavik, in Greenland, which is higher—seventy-two degrees and forty minutes—but no mission station. Thus, in the military assignment of posts to be held the stout-hearted Presbyterians at once led the advance and brought up the rear in a climate where the thermometer was at times fifty degrees

below zero, a situation that called for no ordinary amount of "grit and grace"!

"Here was an ideal distribution of the missionary force, in which there was no sacrifice of principle, but an overflow of Christian love, which seemed to come as a baptism from on high. It was not in pride or scorn, but in truest love that these soldiers of the cross turned to the right and the left, at the command of their great Leader, and marched to their several positions of duty and of danger.

"How wide was the separation of these brave men, may be seen from a table of distances. Starting from the Presbyterian stations in

Alaska, and sailing northwest, one might espy a little Swedish church at the foot of Mount Saint Elias; but then turning southwest, he would have to sail five hundred miles before he came to the position held by the Baptists, from which to Unga, where the Methodists pitched their tents, is another stretch of from two hundred and fifty to three hundred miles.

These are all island stations, while the Episcopalians, Moravians, and Congregationalists are on the coast or in the interior.

"These distances are reckoned from the outside—from the circumference—whereas, if measured from centre to centre, the distance from Sitka to Kadiak is six hundred and thirty-three miles in an air line, and other stations "stand off" on the land, or into the sea, in the same majestic isolation. These magnificent distances would keep the most belligerent of men, even those who were sticklers for creeds and forms, from controversy. No man could "despise his brother" over such vast stretches of land and sea."

—Letters were received from fifteen of the Bishops having Domestic missionary work under their jurisdiction whose wishes were met by appropriate action save in two cases which required more mature consideration. Letters were brought under consideration from several of the missionaries in Alaska, portions of which have been printed. The hospital at Circle City, under the charge of Dr. James L. Watt, medical missionary, is described as a large, well-built log cabin twenty feet eight inches by thirty feet. Miss Elizabeth M. Deane, deaconess, has accommodations at one end. The ward contains but six beds, and it is inadequate to accommodate the cases brought for treatment, and provision has had to be made outside for patients. The doctor is proposing to make a local effort to clear off the debt of \$1,200 during the winter. The Board has made no appropriation for the building. The expenses are heavy, as provisions and fuel are exceedingly high and labor is a dollar an hour. Freight is \$150 per ton. *Spirit of Missions* Feb. 1899.



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*The Grit*  
*WilliamSPORT Pa*  
*Sept 1, 1895*

EDITOR AND MISSIONARY.

Rev. Jules L. Prevost Instructs and Elevates Native Alaskans.

The Rev. Jules L. Prevost, an Episcopal clergyman, has had an interesting time of it this past year working as a missionary in Alaska. Mr. Prevost says that the Alaska Indians are slow to give up their native customs. On one of his tours he met a party of Talama Indians with their sleds and dogs. They were bringing to the missionary station the bodies of a woman and a child. These Indians had traveled more than 300 miles that their dead might receive Christian burial.

When Mr. Prevost first went to Alaska he found the Indians living in underground dwellings. They have since that time begun to build houses above ground and to manufacture rude furniture. In some respects he found them anxious to adopt the ways of civilized life.

Mr. Prevost made his headquarters at Fort Adams, and his territory covered an area of 10,000 square miles. He has made trips of 1,500 miles to teach Christianity. He has been issuing a newspaper twice a year on a printing press sent to him by a Philadelphia woman. He had no difficulty in catching the mails with his paper, because there is only one mail delivery a year at Fort Adams.

*Quarterly Message*  
*Oct - Dec 1896.*

CONCERNING CHURCH MISSIONS.

One morning the stage-coach in which I was a passenger stopped at an inn for breakfast. The wife of the inn-keeper stood at the door with a beautiful baby in her arms. I asked if the little one had been baptized, and, upon finding that it had not been, I told the mother that if she would have the child ready upon my return the next week, I would gladly baptize it, which I did. Thirty years after, one of my clergy said to me: "Do you remember having baptized a baby at an inn in —, while the stage passengers were taking breakfast? That baby grew up to be an earnest Christian woman, and is one of the best workers in my parish." If we sow the seed in faith, the harvest will surely come.

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THE BIBLE AND OUR COUNTRY.

UNDER the influence of the Bible this is a Christian country, as the spirit of our laws and the adjudication of our legal tribunals bear witness. Complete demonstration of the fact is to be found in the enactments in the interest of Christianity upon our statute books—living laws, not dead letters—enforcible, and actually enforced, from time to time as occasion requires. Of such are the laws against profane swearing and blasphemy, and those which have been enacted for the observance of the Christian Sabbath. If it be said that these statutes had their origin in Puritan illiberality in years gone by, that they have come to us from narrow-minded and bigoted ancestors, the answer is ready. Although the majority of the people are not Christians, although these are not days of intolerance, yet these statutes are not only unrepealed, but they are actually enforced. If they originated in illiberality, to what do they owe their continuance in these days of greater light? It is safe to say that whatever our legislatures may see fit to do with reference to railroads, whatever they may see fit

to do with reference to the pockets of the people, they will not undertake to repeal these laws. By whatever means politicians have striven to win popular favor, they have not as yet regarded the repealing of these enactments as a measure promising in any degree to promote their success; and yet our politicians are aware of the fact that the majority of the people make no profession of Christianity.

Not only are we indebted to the Bible for the foundation of our laws and for the good order of society, but to it we owe that great political doctrine so essential to the maintenance of republican institutions—the equality before the law of all men, whatever their condition or complexion. The Fatherhood of God and the brotherhood of man are best taught by the Bible. They are there taught by the voice of authority, not timidly suggested as the result of reflection. As God is our common Father, we are all brethren. As we are required to love God supremely, and our fellow-man with an unselfishness only measured by our selfishness, to love our neighbor as ourselves, to do to men what we would they should do to us; as all the Law and the Prophets hang on the commandments which enjoin supreme love to God and unselfish love toward men, our religion exacts from us the recognition of the great principle of human equality before the law.

When we consider the impossibility of maintaining political institutions such as ours when public virtue shall have failed; when we consider how impossible it is for them to exist unless they are founded upon enlightened public opinion; when we consider that to that public opinion the cultivated heart is just as necessary as the cultivated intellect, the inclination to do right as the knowledge of what is right, that the citizen in whose heart the law is written is best fitted to make laws for the peace and good order of the state, we cannot doubt that it is the duty of all who would perpetuate our institutions to put the Bible in the hands of the people for their instruction.

Herein is the country's hope. From the evils which threaten us in peace we look for relief to the source to which we turned when menaced by war—the masses of the people. If there be danger they will defend. Not to politicians, not to political conventions or political platforms, but to the Sunday-schools, where the children are taught to walk in the ways of wisdom, the churches where God's Word is preached, the family circle where its precepts are taught and enforced by godly example, are we to look for that virtuous intelligence, that lofty statesmanship, which will secure to posterity national blessings.—*Theodore Runyon, late Ambassador to Germany.*

OFF TO KLONDYKE.

A Conversation with Archdeacon Canham.

KLONDYKE. It is a name which within the last few months has become familiar on the lips of Englishmen and Americans as the land of ice and gold. Ever since the autumn of 1896 streams of immigrants, miners, and those who expect to live by them, have been pouring into the country, heedless of all obstacles and all hardships, in the mad rush for gold. It has been estimated that before the end of the present season there will be a hundred thousand people in that desolate region.

One emigrant has left England to seek for something much more precious than gold—for the souls of men. Archdeacon Canham and his devoted wife sailed on the 11th of May to return to the valley of the Upper Yukon, and about the time when this number of the GLEANER is in the hands of our readers, will be nearing the end of their long journey.

Seventeen years ago Mr. Canham went out to the undivided diocese of Athabasca, and was stationed at St. Matthew's Mission, Peel river. In 1888 he was sent to the Yukon river, where, when the diocese of Selkirk was formed, Bishop Bompas joined him from Mackenzie river.

It was after sixteen years of uninterrupted labour that Mr. Canham came home last year, and now he is returning to his old sphere, which in the interval has altered so much. He came to see us at Salisbury Square before he left, and it occurred to us to extract from his lips for our readers' benefit some particulars regarding his route, his work, and his mode of life in the country of his adoption. We will adopt for this occasion the style of the press interviewer, and give the questions we put and the Archdeacon's replies.

—Interesting letters were submitted from Bishop Rowe and two of the missionaries in Alaska. The former was published in the QUARTERLY MESSAGE for April-June. The Bishop is very anxious for the appointment of a young clergyman to open a mission among the Indians at an important point, in connection with which an offer was received to pay the salary of such a man for two years. No application for the position was before the Board; but, as it considered the matter urgent, power was delegated to a committee to select a suitable man.



"What route will you take?" I asked him.  
 "We propose to go first to San Francisco," he replied; "then by steamer to St. Michael's, at the mouth of the Yukon, and then up the Yukon to Selkirk."  
 "When do you expect to reach your destination?"  
 "About the end of July or the beginning of August."  
 "Why do not the miners take the same route, instead of going over those terrible passes of which we hear so much?"  
 "Because if they did they would lose the season for mining."  
 "I suppose that the inrush of miners will greatly alter the character of the country?"  
 "Yes. Bishop Bompas truly said some time ago that they were making it a white man's country. Then, although communications with the outside world will be improved, prices will be very much advanced, especially at first. Everything imported was very high before. For instance, sugar cost a dollar a pound. I hear that labourers are now getting £3 a day, and of course everything else will be correspondingly dear."



SCENE ON THE LOWER YUKON.

"many Indians are there in the Upper Yukon?" I

"two thousand," he answered.

"Do the miners make labourers of them?"

"They have tried, but the Indians are not equal to sustained labour. They will be driven farther back into the more remote regions or become hangers-on at the mining camps."

"Have you been able to reach them hitherto?"

"Only a few weeks in the year they come in to the trading posts to sell their furs, sable and silver fox skins, and so forth, and to the agents of the Alaska Fur Company. They stay until they have spent all that they have earned, and then they go away to hunt for more furs. After that we have to go into their camps."

"Do you make your journeys?" said I.

"In summer," replied the Archdeacon, "we do as little travelling as possible on account of its many difficulties. There are times, however, when it has to be resorted to. Of course we should use canoes if they were of any use. It is not often. In crossing the Rocky mountains from the Porcupine river, for instance, a three days' journey of 80 miles—a canoe would be of no service. As for a sleigh, at this season they are quite out of the question. The distance has to be got over on foot. It is very solitary also; from one end of the trip to the other not a house is to be seen and seldom a person to be met."

"Are the Indians good walkers?"

"Very good indeed. I have accompanied Indians with fifty-pound packs on their backs, and have wondered how quickly they got over the ground; with only that which I stood upright in I have found it impossible to keep pace with them. Then," he added, "one suffers greatly from mosquitoes and intense thirst on these trips—at least, I know I did on each occasion."

"And in winter?" I queried.

"Winter travelling, unless we keep to the rivers, which would greatly increase distances, means a great deal of mountain climbing. This and the great distances we go, necessitating a well-loaded sleigh, prevent us from indulging in a ride."

"It is a common idea in England," said I, interrupting him, "that you spin along comfortably behind your team of dogs."

"Quite impossible," he answered. "Besides, to ride much would be dangerous. The cold is intense—say

sixty below zero. A drowsiness steals over one, and cases have been known of persons sleeping to wake no more. Then an unbeaten track means so much more labour for both men and dogs, and impedes progress very much. Dogs ploughing through the deep snow sometimes become so exhausted by noon that we are obliged to camp. When that happens, one of the party will tramp on ahead for some miles on snow-shoes to make a track in preparation for a fresh start early the next morning. This track, made overnight, is not infrequently filled up by morning, and then requires very close following to be of any service at all."

"What is your experience of the cold?"

"It averages thirty degrees below zero in the winter, and I have known it as low as seventy-eight degrees. Even in our short, hot summer we are never sure of being free from frost at night. In winter, of course, everything is frozen hard. That is one reason, no doubt, why the Indians used not to bury their dead, but put them on platforms high above the ground. It is quite an undertaking to dig a grave in winter; still the task is performed. Most of the Indians now prefer and will travel miles for Christian burial. Instances have occurred where the burial has been delayed four and five months. The bodies, of course, were frozen hard during the interval."

der 01 COMMUNICATION  
*Spirit of Missions*  
*April 1896*

MISSIONARY

ALASKA.—The *Pacific Churchman* for March 1st, says: "The visit of Bishop Rowe, lasting about a week, in San Francisco and its neighborhood, on his way to his great northern diocese, has been full of interest to our Churchpeople. The Bishop's time would seem to have been fully occupied in attending meetings and services, preaching, for instance, Sunday morning at the Church of the Advent, San Francisco, and in the evening at St. John's, Oakland; addressing the members of the Woman's Auxiliary on Monday at Trinity Church, and on Thursday in Oakland. On Tuesday, with Bishop Nichols, the Bishop of Alaska called upon Bishop Nicholas, of the Greek Church. The three Bishops enjoyed a half-hour together, parting, after Bishop Rowe had said the Prayer for Unity and the Prayer of St. Chrysostom, with the blessing of Bishop Nicholas."

#### MISSIONARIES IN ALASKA.

Bishop Rowe and Mr. Emmons Enter on Their 4,000-Mile Journey.

In a recent number of the *Alaska News* Bishop Rowe, whose recent visit to Seattle is pleasantly remembered, gives an interesting account of the 4,000 mile trip on which he has just entered, accompanied by Dick Emmons, of this city. He does not expect to reach Juneau on his return before November. Mr. Emmons, in a private letter, part of which is published in St. Mark's Rubric, says:

"It has been terrible weather in the mountains, and there are some 500 men and women camped this side of the post waiting to go over. Once in a while some person more adventurous than the rest undertakes to cross over and has to turn back with frozen ears, feet and hands. By tomorrow night (April 9) I expect to break the pass, and be ready to go on as soon as the storm breaks. People have been waiting there six weeks so far. We were able to take some good pictures of Mary island during a severe storm."



# DIGGING FOR HUMAN GOLD IN THE KLONDIKE.

## An Interview With Archdeacon Canham, the Famous Churchman of the Yukon.

**S**URELY it must be genuine religion that prompts a man to spend years in the desolate regions of Alaska in the hope of converting the Indians to Christianity. There are no more discouraging difficulties to be faced in the Dark Continent than are to be found in this dreary region. With no gold in prospect but the gold that a plous man sees in the rugged waste of ignorant and primitive natures, it would seem to the seeker after worldly wealth that when the venerable Archdeacon T. H. Canham left England in 1861 to labor as a minister among the Indians of the Northwest, where he has since been an earnest and indefatigable worker, he did a very foolish thing.

He does not think so. Neither does his devoted wife, who followed him from Eng-

time by the constant arrival in small boats of white men and Indians."

So far north did the archdeacon establish his mission after the arrival of his wife, that the mail only reached him twice a year, and the Alaska Commercial Company, by whom the mail was carried, demurred at bringing letters to such an out-of-the-way place even as often as that, and it was only at the urgent solicitation of the archdeacon that they were prevailed upon to continue it.

In an interview the archdeacon, speaking of the delights of receiving newspapers while in his isolated situation, and the surprises that the progress of the outside world contained for him, said: "When newspapers and letters reached us we were so conscious of the news being a year behindhand that, though it was fresh to us, it had lost a great deal of

the Peel river I planted some potatoes in June; the first week in August we had a sharp frost which cut them down; I left them in until the end of September, and then found them as solid as when planted, but at Fort Selkirk I did succeed in reaping a few potatoes and cabbages, which were a great treat to us."

Asked as to his work among the Indians, Mr. Canham replied that there had been much progress, but there were also many serious difficulties to contend with, the chief of all being the roving life led by the tribesmen. The mission stations are opened where the Indians know there is a trader with whom they can barter their skins and fish for clothing, tea and tobacco. At each station a small wooden house has been erected, which does duty for schoolroom and church. When the tribes come in with their goods they never omit to make a call upon the missionary to shake hands with him. Next morning thirty or forty children are found at the schoolhouse, eager to learn and very quick; but at the end of three weeks or a month the whole tribe starts on its wanderings again. They come and take a formal farewell of the missionary, and as soon as they have gone another tribe appears. So, although the schoolhouse and church are never empty, there is unfortunately every opportunity of forgetting what has already been taught.

Another difficulty is the language. Though there is one predominating dialect—the Tukudh—almost every tribe has a dialect of its own, which, to a stranger, is like a new language. Mr. Canham found it simpler to teach them all in English rather than attempt to perfect himself in the speech of each tribe.

"Another difficulty," said Mr. Canham, "is the superstitious nature of the Indians.

Their religion may be said to be one of fear embodied in the Medicine Man (shaman), who undertakes to propitiate or ward off evil spirits, sickness and death. In case of approaching death the body is hastily prepared, dressed in a new suit, if it can possibly be had, and laid aside. Before the last breath is drawn the body is quite ready to be placed in the coffin, for there is, or seems to be, a reluctance to handle the dead. But they have now learned to believe in Christian marriage and burial, and I have known a body brought hundreds of miles over the snow so that we could bury it. The ground in winter is so hard that it sometimes takes three or four days to dig a grave as many feet deep, and this is only accomplished by gradually thawing out the ground.

"From my own experience, the men are of very little use as workers. Their instincts are all against continuous daily labor. The Indian women or 'wives,' as they are called, are the true workers. They build the huts, collect the fuel; they cut up and prepare for drying the meat or fish, and snare and shoot rabbits when provisions are low."

A part of Archdeacon Canham's life has been spent travelling through the Yukon district. He knows all the difficulties of canoeing. Very pleasant it is, he thinks, going down stream at the rate of six or seven miles an hour, with nothing to do but guide the canoe; but then, says he, there is the coming back, and to pull your craft against a current running so strongly is a terribly arduous task, and





which even hardy miners dread. But winter traveling, despite the cold, is from being unpleasant, and when the men do not come to the stations, their pastor, like a good pastor at home, feels it his duty to look his flock up. So the leaon goes to find them, and the binary boundary walls of his parish lie 3,000 miles apart. Anyway, Mr. Sam has gone as big a distance as at one stretch in the course of his life, and all unsuspecting he camped in a spot where the gold which is sending people wild was hidden.



## MISSION WORK IN ALASKA.

Bishop Rowe Describes It in an Address in Trinity Church--Some of Its Difficulties.

The Rt. Rev. P. T. Rowe, bishop of Alaska, talked in Trinity Church last evening upon mission work among the Indians and white people of Alaska. The meeting was under the auspices of the Woman's Auxiliary to the Board of Missions.

The Rev. Dr. Donald presented the bishop, who said, in part:

Within the last three years Alaska has proven a great attraction to our own people, and probably in that time 80,000 persons entered that remote region. The Episcopal church has always been helpful in benevolent enterprises, and I have not been wanting in securing help. Away from home and friends, it is quite possible for the progressive white man to become a savage in a few weeks in that region. There is nothing to remind them of their condition in life.

The church should realize that her sons in that unknown land need to be ministered unto. We should give to these people sympathy, love, encouragement and a brotherly interest. What the outcome will be no one can tell.

The stories about Alaska may have been exaggerated, but the truth reads like a fairy tale. We have but two missionaries there to do hospital work and minister to a people covering a great tract of country. There is no end of danger and trouble attendant upon the transportation of food and passengers into the interior. Strangers going there know little of the trials of that land.

The natives of Alaska have been good to the belated white men there. They have shared their provisions with them, and the white men are surprised to have met with such kindness from the Indians. When I went to Alaska the white men said: "We don't need missionaries, they care only for the natives here." Was it any wonder, then, with that feeling, that the white man regarded the missionary and his work with contempt. Such was not the spirit of the Lord, and we went to work to do as much for the white man as for the native. Oftentimes the gold seekers become missionaries. It is a fallacy to believe that the Indian is incapable of civilization and religious fervor.

There is no power that will lift a low race to a high standard but Christianity. The missionary teaches the Indian; he interprets the scriptures, and does his own printing, too, for the Episcopal church there is unable to pay for that luxury in Alaska. People live on beans and bacon, and therefore the field is not attractive to missionaries. We educate the natives to act as missionaries. They are better able to stand the Arctic climate of winter and the epidemic of mosquitoes in the summer.

Our seminaries should send out young men to these scenes. Each student should be willing to give the first three years of his service at the front. We have secured two women missionaries, and I don't fear much if I can get women, for they are peculiarly fitted for the work.

The Indians have their witchcraft, and they are peculiar to deal with. We have not established a mission in any part of Alaska where another mission exists. We are in touch with all the missionaries of every creed, for there is a bond of sympathy among us all.

Tampa Bay Hotel, Tampa, Fla., opens today. For particulars address Plant System, 290 Washington st., Boston, Mass.

*Boston Herald*  
Dec'r. 5. 98

IS INTERESTING WIFE, THE LIGHT OF THE KLONDIKE.



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# THE SPIRIT OF MISSIONS.

VOL. LXI.

NOVEMBER, 1896.

NO. 11.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

—The Board, failing of a quorum on the stated day, October 13th, met by adjournment on the 19th, when the following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, Peterkin, Starkey, and Vincent; the Rev. Drs. Hoffman, Shipman, Huntington, and Applegate, the Rev. Mr. Brewster, and the Rev. Dr. Christian; and Messrs. Chauncey, and Goodwin. The Right Rev. Drs. Seymour and Johnston, of the *ex-officio* members, were also present. The Treasurer was prevented from attendance by reason of an engagement in Pittsburgh, and communicating with the Board in writing, in the course of his letter said:

"The reports of the work of the year have been most carefully made and are now in the hands of the printer for presentation to the Missionary Council. I have gone over the statement of the accounts with as much care as I could exercise in the matter, and desire to express my appreciation of the very careful and painstaking manner in which the details of the office are carried out."

—The auditing committee reported that for the proper fulfilment of their duties they had secured the services of a competent and reliable accountant, who certified that he had examined the accounts of the Treasurer for the past fiscal year, compared the same with the vouchers, and found them to be correct.

—Mr. A. E. Tillinghast, secretary of the convocation of the eastern deanery of South Dakota, forwarded a minute adopted by that body on the 25th of September, as follows:

"That we, the Bishop of South Dakota, the clergy, and lay delegates of the eastern deanery of South Dakota, assembled in annual convocation, desire to record our grateful recognition of the painstaking services of the Bishops, Presbyters, and laymen who compose the Board of Managers of the General Board of Missions, and give so much time and thought for the welfare of all our missionary jurisdictions. And further, we beg to assure them of our prayerful remembrance at the noontide hour of mission prayer."

—Letters were received from eleven Bishops having Domestic missionary work under their jurisdiction, with regard to appointments of missionaries, etc., and favorable action was taken in cases where it was required.

—A joint letter from the Right Rev. Dr. Graves and the Rev. Mr. Partridge was presented, calling for the immediate appropriation of \$1,153 United States gold, being the cost in excess of funds in hand for the repairs to the Church of the Nativity, Wuchang, China, after the cyclone of last year. The sum was so appropriated, and the General Secretary was requested to make an urgent appeal to the Church for the contribution of this amount in order that it might not be necessary to use money which cannot be spared from the current work. It is hoped that there may be a prompt response.

—The Right Rev. Dr. Peterkin, chairman of the Standing Committee on Ways and Means, submitted in final form the report of that committee, which was published in the July number of THE SPIRIT OF MISSIONS. Whereupon it was by



you here remember the pregnant words of Gregory to Augustine himself: *Non pro locis res, sed pro nobis rebus loca amanda sunt.* Love not the things for the sake of the genius of the place, love the place for the good things wrought there. This he said in answer to Augustine's question, "The Faith being one, are there different customs in different Churches?" The answer was worthy of him who has been called the greatest of the popes, and called the first of the Methodists. He says, you remember: "What thou hast found in any Church more pleasing to the Almighty God, that do thou solicitously choose out, and in the English Church, young in the Faith, pour in with excellent instruction what thou gatherest from many Churches." For the moment, while his Church was young, Augustine stood in a strange unique position, commissioned to represent in one person the very Church itself which sent him, and bound to represent the future Church for which he was responsible. Were not the words prophetic and characteristic? The task assigned him has surely fulfilled itself in the manifoldness of his Church, the embracingness, the comprehensiveness, and the integrity of her spirit—the versatility with which she enters into the life of new nations, the readiness with which she receives them to herself, the simplicity of the unvarying rule of her faith, yet the steadfastness of the claim she makes for other Churches, as well as for herself, that they may have liberty in things doubtful or indifferent. We honor her when we say she has all the right which the most venerable Churches have to order her service of God, as they did, "according to the diversities of countries, times, and men's manners," so that nothing be ordained against God's Word. We vindicate her dignity when we say the right is hers, not ours. It is for her to choose for us, and not we for ourselves; for her in her lasting power, not for us separately in our passing weakness. We honor her when we say that her right is the right of all Churches, and of no individuals. If this voice of Gregory to Augustine be worked into the fabric of our Church, it may well be the "sermon in stones" which we shall hear to-day as the last echoes of the service tremble along the arches, and seem to fancy's ear to quiver with anxiety to leave one true tone with us for comfort and for strength. It is this—liberty for all the holy Churches of God, loyal allegiance of Churchmen each to his own. Lastly, may He inspire and bless the work of all believers, be they Churchmen or no, who love the Lord Jesus Christ in sincerity and truth.

#### WITH OUR CORRESPONDENTS.

A WESTERN clergyman writes: "Is not one of the causes of the present lack of funds for missionary work due to the number of schools for boys and for girls, hospitals, the building and maintenance of expensive cathedrals, etc.? The Church has multiplied the number of Bishops, and now each jurisdiction must have all these 'extras,' which, however good and useful, cannot be so important as parish work. The people in the East have indeed given liberally to the Church work in the West; but if the thousands which are contributed toward schools, hospitals, and cathedrals could be directed toward the support of parish workers and the building of modest churches, would not the Church in the West be stronger and in time be able herself to build and support these institutions? It seems as though the preaching of the Gospel is largely left to the sects, while a large portion of the energy and money of the Church is spent in furthering the before-mentioned objects, which, however near to the hearts of the Bishops, are hardly a sufficient substitute for the winning of souls to Christ and the teaching of the truths of our holy religion."



# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### THE REV. JOHN W. CHAPMAN'S REPORT FOR 1895-96.

YOUR letter of May 16th is at hand. There is much that calls for comment, but the thought that is foremost in my mind is the wish to express my appreciation of your kindness. It is with satisfaction that we know of your joining in our thanks for our preservation. We are all at present in better health than usual, only we miss our doctor on other than professional grounds.

I hardly know how to report on our year's work. In some respects we have suffered considerable disappointment. Our school work, which promised unusually well during the ante-Christmas part of the year, fell off during the latter part of the winter, and we more than suspect that the desire of the loaves and fishes largely prevails over nobler desires. At the same time, we had the satisfaction of finding that some of the parents could be depended upon to work with us to any reasonable extent, and these, some seven or eight in number, insisted upon their children going to school, reporting causes of absence, etc., in the most exemplary way. A school committee was formed from among these faithful ones, which held regular meetings, and by means of which I was enabled to gain a better insight into the situation from a native point of view, as well as to inoculate the people with our principles as to punctuality and in other respects. The success of this experiment gives good reason to hope that the same means will be successful in the future.

What has been said relates especially to the day-school. The boarding-school was remarkably successful up to the beginning

of the salmon season this summer. From the time of the opening of the boarding-department in December, 1894, to June, 1896, not one of the eight scholars who were with us for various lengths of time left us for any cause. Then the desire of some of the people to have the help of their children during the salmon catch, combined with the picnicing instincts of the children themselves, deprived us of three girls, and later we judged it best to disband the whole school for the summer. The boys and the two girls who remained with us when others went away, have an honorable dismissal, and can be received again at any time when it seems advisable; but we have almost concluded that to keep a boarding-school of less than fifteen or twenty scholars is too likely to result in disaffection, the children being much happier and more easily governed when there are several of them together.

Statistics of the school will be given in another place. I will only say that the results attained in school work were very gratifying, and that on the closing day of school we heard children who up to the time of Miss Sabine's taking charge of the school had received hardly any instruction, now able to read the Gospels with considerable ease and with understanding. It gave us a pleasant surprise, also, to find from an examination of our school accounts for a period of eighteen months, that the cost of a yearly scholarship can be placed at a much lower figure than we had supposed, being in fact, at present rates of expense, somewhat less than \$100 per year. The prospectus of school work for the future will depe







largely upon the judgment of the Bishop, when he shall have visited us, and will be communicated to you later.

The adoption of the native tongue for Divine service has been followed by an increase of interest which is beginning to be marked especially by the attendance of a class for daily worship and instruction in the fundamentals of the Faith, the number of which varies from five or six to twenty daily under conditions which could hardly be more unfavorable, as all the people are at work in the midst of their busiest season. I am deeply pained to have to report a too prevalent neglect of the Lord's Day on the part of the greater part of the community; while, at the same time, the faithfulness of a few is worthy of the highest commendation. It is with unfeigned joy that I report that through the faithfulness of our communicants our Sunday-school work has been set forward, and public services have been maintained during my necessary absence from the mission, and that by the kindness of a neighbor a beautiful altar has been placed in the church.

We bless God that one of our number, a member of the boarding-school, who was seized with an epileptic fit more than a year ago, has been delivered in answer to our prayers, and is not only in the possession of good health, but has so developed in strength of mind and soul as to be a marvel of the mercy of our Heavenly Father to us.

The time has come when the adoption of Christian institutions is leading to great searchings of heart, and especially in the case of the young men and women who have to choose between the estate of holy matrimony and the loose system of the heathen relationship. As the whole question involves, practically, a protest against polygamy also, which is practised by two or three influential men, it is plain that no little fortitude is required for any one to take an uncompromising stand for Christ in this matter, and while the Christian custom is gaining ground, and most of the matches made are afterward solemnized in church, yet the conduct of the majority in this respect calls for distinct reprimand, and must result in a system of probation. Nevertheless, we

have the satisfaction of knowing that the consciences of some are being awakened to a practical knowledge of the importance of the matter, and we have had occasion privately to rejoice over the outcome of one of these conflicts, while finding it necessary to maintain a severe attitude in public.

I wish to give publicity to the fact that since we began work here in 1887, close upon one-third of the population have become housed in log-houses, above ground according to our ideas of building, and that so far not a single death, to the best of my knowledge and recollection, has taken place in one of these houses, while during the same time, not to speak of deaths among the adults, of the twenty-six infants baptized by me, thirteen have died—exactly one half—all of whose parents lived in the old, underground houses. I do not think I can add anything to the force of this statement; but perhaps you will understand that I took a kind of pleasure in seeing a great cake of ice scrape the entire village of underground houses off the point of land where it was located, last spring, while the log-houses, being on our side of the river, escaped unharmed. Several more men are now speaking of building in the civilized fashion, and will probably do so this year. In this effort they will have the opportunity of getting help from our neighbors, Messrs. Hendriks and Piekarts, who have leased the saw-mill and will give them extremely favorable terms, allowing them to pay for their lumber in work, and ordering for their convenience, windows, stoves, etc., so that no really industrious man need be without the prospect of a comfortable home.

I believe that in the letter which I sent last December I made mention of the request of the people of a village to the east of us that I would visit them and give them religious instruction, and that they had proposed to build a house to further the work. I have little to add, at present, except to say that I visited them again this spring and found that they had whip-sawed enough lumber to make the floor of such a house, and that while some had hoped that I would pay for the work, and were dissatisfied be-



cause I would not make them such a promise, others, especially the members of one family, seemed heartily disposed to go on with the work; an old man saying that if he could find two or three to go out with him, he would go himself and get logs. I promised to come over in the fall, with such of the brethren from Anvik as were disposed to help them to put up the building, on condition that they had enough logs on hand to complete it, and found two volunteers from Anvik immediately, and have little doubt that others would be willing to join in this act of good-will.

I wish to express our grateful appreciation of the efforts that were made to send us a teacher and a male helper. Should the Bishop approve what has been done, looking toward the establishment of a boarding-school of considerable size, such assistance will be an absolute necessity. Everything now points toward the increase of immigration, and we are most favorably situated for carrying on such a work, and our buildings are so well along that they could soon be completed. I have been obliged to suspend work on account of the lack of funds to complete what has already been half finished. I drew on the good-will of the Alaska committee. If they will let me have the \$600 per annum for the past two years, in consideration of the fact that I have employed help to that amount for lack of a commissioned lay helper, and have strained every resource open to me in order to prosecute this building, then an examination of the mission finances convinces me that I can close the present year, on September 1st, free from debt. Under any circumstances, learning from you of the probable reduction of expenses, I have decided, after consultation with the rest that, unless the Bishop orders otherwise, we keep no boarding-school next year, but hold over such provisions as have been ordered for the coming year, and keep only a day-school, until we can have an opportunity to secure scholarships to enable us to open a boarding-school upon a liberal basis. We are under this disadvantage, that unless we order supplies a year in advance, we are liable not to get them at all; so that we have to go upon the assumption that our

brethren are not going to curtail their contributions to the treasury of the Board unless they give us a year's notice. Our buildings, I should say, are inclosed, and all are in excellent condition.

In reply to your request for statistics of the mission, I would say that there are 106 adherents of the mission, 10 of whom are communicants. The baptisms of the year number 8; marriages 2; and the burials 4.

Miss Sabine's report of the school is as follows: "School began in September with a few scholars, many being away on the river and hills. After the ice formed the attendance was good until Christmas. Since then the attendance has been smaller than last year. The children that have come have made steady progress in English, reading, writing, and knowledge of the Scriptures. The total number of days on which the school was open was 191; total number of attendances, 2,818; average nearly 15; the average last year, 16." The report of the day-school, also, fairly represents the Sunday-school. During the year, eight different boarding-pupils were supported for an average of nine months and thirteen days each.

Organization goes on slowly with us, but this year has seen more of it than any previous one. It is a strange thing to live in a community where there is neither social nor political organization, and no laws, and to have to create the sentiment that leads to organization.

During the winter, Dr. Mary Glenton had occasion to go to the coast, to visit a patient, and I accompanied her, with a neighbor, Mr. Pickart, and was entertained by our brethren of the Swedish mission at Unaliklik, where I was refreshed by seeing a good work going on. The Rev. Mr. Karlson, in charge of the mission, took me to visit a community of Ingiliks, who in years past found their way towards the coast from the Yukon river, and have now settled within a half-day's journey from Unaliklik. I found that I could converse with them to some extent, although their dialect differed widely from ours. We found the family of the chief man living in an excellent log-house, which he had just completed, and which he had repeatedly offered to



Mr. Karlson for a school-house, provided he would furnish a teacher. I mention this only to show the eagerness of the people to be taught.

The mission of Dr. Glenton, by the blessing of God, was quite successful, and it is surely no derogation of that Divine favor to say that but for unusual professional skill the result might have been far less favorable. Many grateful hearts, I am sure, will join us in a tribute of fervent good wishes for our dear sister, whatever may be in store for her.

You will be interested to know that the news that the deficiency of last year had been made up, did not reach us until April 25th of this year, as we were about placing the new altar in the church, and

that upon the announcement being made we sang the 100th Psalm. We did indeed rejoice that the reproach which we feared was taken away. Would God that the Church might bestir herself now. We are cheered by the noble offering of the Woman's Auxiliary and the faithfulness of the children.

Our mail brings us welcome evidence of the continued thoughtfulness of our friends, and I should like to notify those who have manifested such a kindly and active interest in the welfare of the mission, that they may expect to receive a prospectus of school work from us as soon as it can be arranged.

JOHN W. CHAPMAN.

ANVIK, ALASKA, July 27th, 1896.

#### ANNUAL REPORT OF ST. JAMES'S MISSION, FORT ADAMS, ALASKA.

THE report for this year is full of work, fruit, and disappointments. When we arrived here, invigorated by the interest and prayers of those at home, we expected, through our own weakness, a continuation of aid and blessing; but disappointments met us on many sides. None of our building materials reached us, or boxes, personal and otherwise, which was inconvenient to Mrs. Prevost. Dr. Glenton, who reached our mission in September of last year, was a long-felt, needed addition to the work; but we were not long aided by her presence, for the report of Mrs. Chapman being seriously ill, obliged her to leave us in the early part of October on the last boat down the river. As there was no return boat she remained at Anvik the whole winter. The work, therefore, was left entirely in the hands of Mrs. Prevost and myself; but God gave us both health and strength, and we did what we could. As I look back I wonder at the amount of labor performed. We not only had the regular Church services, but conducted a boarding-school, a day-school, and a hospital at the same time. We have had as many as twenty mouths to feed in one day under our roof. The statistics which I enclose, will give some idea of the work done.

In the midst of our bustling little world here, and still smarting under our disappointments, a ray of sunshine, full and

clear, came to us on the second of January. For the first time in the history of the mission, mail reached Fort Adams in the winter. It came to us across land, by sled, from St. Michael's, where it had been lying since the previous September. The mail contained letters from the good Bishop of California and some of his right-hand workers, giving news of the "Northern Light," and its completion and dedication, with photographs of the little craft. This New Year's gift gave us lighter hearts, and the work seemed to run more easily.

The next surprise came like a clear sky after a long and dismal period of cloud and rain. It was the news of Alaska's Bishop. At last the Church has recognized the importance of the work by giving it an overseer. The Bishop came to the mission and remained about two weeks. The work was talked over, and it was concluded to move the mission from the present site to a place nearly ten miles above, at the mouth of the Tanana river, where the landing is excellent for the river steamers and there is a better gathering-place for the natives. Last year the trading-station was removed above us on the river and the effect was that last spring the natives gathered at that point, and the mission was depopulated for the time being.

The moving of the mission will probably extend over a period of nearly three



largely upon the judgment of the Bishop, when he shall have visited us, and will be communicated to you later.

The adoption of the native tongue for Divine service has been followed by an increase of interest which is beginning to be marked especially by the attendance of a class for daily worship and instruction in the fundamentals of the Faith, the number of which varies from five or six to twenty daily under conditions which could hardly be more unfavorable, as all the people are at work in the midst of their busiest season. I am deeply pained to have to report a too prevalent neglect of the Lord's Day on the part of the greater part of the community; while, at the same time, the faithfulness of a few is worthy of the highest commendation. It is with unfeigned joy that I report that through the faithfulness of our communicants our Sunday-school work has been set forward, and public services have been maintained during my necessary absence from the mission, and that by the kindness of a neighbor a beautiful altar has been placed in the church.

We bless God that one of our number, a member of the boarding-school, who was seized with an epileptic fit more than a year ago, has been delivered in answer to our prayers, and is not only in the possession of good health, but has so developed in strength of mind and soul as to be a marvel of the mercy of our Heavenly Father to us.

The time has come when the adoption of Christian institutions is leading to great searchings of heart, and especially in the case of the young men and women who have to choose between the estate of holy matrimony and the loose system of the heathen relationship. As the whole question involves, practically, a protest against polygamy also, which is practised by two or three influential men, it is plain that no little fortitude is required for any one to take an uncompromising stand for Christ in this matter, and while the Christian custom is gaining ground, and most of the matches made are afterward solemnized in church, yet the conduct of the majority in this respect calls for distinct reprimand, and must result in a system of probation. Nevertheless, we

have the satisfaction of knowing that the consciences of some are being awakened to a practical knowledge of the importance of the matter, and we have had occasion privately to rejoice over the outcome of one of these conflicts, while finding it necessary to maintain a severe attitude in public.

I wish to give publicity to the fact that since we began work here in 1887, close upon one-third of the population have become housed in log-houses, above ground according to our ideas of building, and that so far not a single death, to the best of my knowledge and recollection, has taken place in one of these houses, while during the same time, not to speak of deaths among the adults, of the twenty-six infants baptized by me, thirteen have died—exactly one half—all of whose parents lived in the old, underground houses. I do not think I can add anything to the force of this statement; but perhaps you will understand that I took a kind of pleasure in seeing a great cake of ice scrape the entire village of underground houses off the point of land where it was located, last spring, while the log-houses, being on our side of the river, escaped unharmed. Several more men are now speaking of building in the civilized fashion, and will probably do so this year. In this effort they will have the opportunity of getting help from our neighbors, Messrs. Hendricks and Pickarts, who have leased the saw-mill and will give them extremely favorable terms, allowing them to pay for their lumber in work, and ordering for their convenience, windows, stoves, etc., so that no really industrious man need be without the prospect of a comfortable home.

I believe that in the letter which I sent last December I made mention of the request of the people of a village to the east of us that I would visit them and give them religious instruction, and that they had proposed to build a house to further the work. I have little to add, at present, except to say that I visited them again this spring and found that they had whip-sawed enough lumber to make the floor of such a house, and that while some had hoped that I would pay for the work, and were dissatisfied be-



years, so that the expense will not fall heavily on any one year. It is purposed to make St. James's Mission a centre of evangelistic work.

Anticipating the moving of the mission, no buildings were erected this year, although all our building material reached us this spring. As far as work is concerned the summer was unavoidably lost by awaiting the arrival of the Bishop for orders and suggestions and going to St. Michael's to get the "Northern Light." Work on the "Northern Light" was begun on the 31st of August. As my boy Tom returned to St. James's Mission through some misunderstanding, I shall be compelled to do the engineering myself until the boys who are with me are sufficiently instructed to assist. As I look on the small steam launch and look back on the great host of givers it represents and think of the many it is to reach, I cannot but feel grateful that I am called to assist in its work. May God bless all those who have sent the "Northern Light" in the very midst of our long night. To the Board I feel grateful for the unlimited permission and encouragement given in soliciting aid for this and other objects.

I intend to begin work on the new mission site this fall. The first building to go up will be the Memorial Church of our Saviour.

The hospital earned \$124, all of which was used for food and labor, etc. The

children's offering of St. James's Mission amounts to \$5.34. Please credit St. James's Mission, for General Missions with \$150.

JULES L. PREVOST.

FORT ADAMS, ALASKA, September 15th, 1896.

NOTE.—Mr. Prevost adds to his report a summary of the statistics of St. James's Mission for 1895-96. The number of pupils registered in the boarding-school was (boys, 10; girls, 6), 16; in the day-school, 63: total, 79. The largest attendance at the day-school was 45; average attendance, 27. In the boarding-school the average time for each pupil was 152 days, the total number of days was 2,433, the total number of meals, 7,299. In the hospital, from September 1st, 1895, to May 31st, 1896, the number of patients treated was 31, and 2,238 meals were supplied. Of the patients 21 were discharged cured, 3 were improved, 1 was unimproved, 4 (all infants), died, and 2 remained at the end of the year. At the dispensary there were 347 treatments, 24 visits were made, and a visit was made to Nowikakat, consuming six days.

The statistics of the St. James's District were as follows: Baptized persons, 1,298; communicants, about 50; Church services, 162; baptisms (adults, 10; infants, 45), 55; marriages, 13; burials, 19. Of the burials one body was brought 20 miles, four were brought 35 miles; two, 80 miles, one, 200 miles, and one 300 miles.

## THE PRESENCE OF THE SCANDINAVIANS IN AMERICA A CALL TO NOBLE EFFORT.

IF we are the Church of America *de jure*, let us prove it. A test case lies before us. On our decision of it may rest the honor of our whole future. "If any man provide not for his own he is worse than an infidel." The Scandinavians are our own. They belong to us by peculiar right. The clergy of Sweden for many years commended and consigned to us their emigrants who were seeking these shores. Their worship predisposes them toward us, as the Englishman's Liturgy makes our Church a natural home for him. The general trend of doctrine of the Swedish faith harmonizes closely with

our own religious teaching. For want of Christian love and shepherding from us, from whom they had a right to expect it, the mass of this strong, fearless, hard-working race are alienated from us, are even hostile to our life and our fellowship.

There are nearly 2,000,000 Scandinavians in this land, chiefly in the Northwest, but also gathered in closely connected communities in every city and large town in the eastern and the northern states. Save for the new work in Chicago, Minnesota, and the rapidly-growing centres in the East, in New York, Yonkers, Tarrytown, Providence,







*Spirit of Missions*  
EDITORIAL.

*August 1898*

A REPOSITORY OF THINGS ALASKAN.

BUSHROD WASHINGTON JAMES, M D , has given us through the Sunshine Publishing Company, Philadelphia, a very valuable book on our great north-western territory, entitled, "Alaska : Its Neglected Past, Its Brilliant Future." It is a most attractive repository of almost all things Alaskan. Mr. James is not only evidently familiar with the bibliography on the subject, but he has also travelled extensively in the country himself, and he has fine powers of description. Very readable are his sketches of the history, varied climate, and magnificent scenery of Alaska ; the mighty Yukon and other rivers, the cloud-capped Mount St. Elias and other towering peaks, the wonderful glaciers, the lovely and fertile table-lands, valleys, and southern coast districts ; the vast resources, piscatory, metallie, arboral, and mineral ; the great seal rookeries of the Pribylov islands, and the numerous habitats of the otter and white fox in the Aleutian group ; the Alaskan natives, their character, customs, etc., and the Christian missions which have been established in the territory.

Of course much attention is given to the Klondike region and to the gold fields there and in other parts of the territory, and much valuable advice founded on experience is given to those who contemplate trying to reach and to live there. It is a hazardous enterprise and should not be entered upon without sufficient preparation and pecuniary means. Neglecting this, multitudes have perished by the way or after arrival there, while many others have had to engage in different kinds of work on the coast. Comparatively few are enriched by the gold mining, but the many can find lucrative employment with those who are engaged in developing the other resources of this very resourceful territory. The value of Mr. James's book is enhanced by the many full-page engravings from photographs and by the large, clear type used in the volume.

From the chapter specially devoted to Christian Missions we take the following exhibit, only remarking that the number of stations of our own mission has been increased since Mr. James wrote the chapter : From the starting point at St. Michaels we find mission stations all along the route ; even up to the gold fields of the creeks in the source of the Great Yukon and all along its shores. Eighty miles north of the upper mouth, in Bering sea, at St. Michaels, is one of the oldest missions, a Greek Catholic Church, established by Russians.

A Greek mission was formed at Kadiak in 1799, though a mission school was established in 1792. In 1823, Innocentius Veniaminoff took charge of a station, and to this day his name is revered among the people of the Greek Church. In 1869, the Russians claimed seven mission stations in the territory, with a membership of 12,140.

In 1877, the Rev. Sheldon Jackson began a mission at Fort Wrangel in the name of the Presbyterian Church. The indefatigable work of this man, for the benefit of Alaska, cannot be easily computed. Suffice it to say that there are now ten Presbyterian stations, namely : Wrangel, Killisnoo, Juneau, Haines, Hoonah, Sitka, Klawok, Jackson, Point Barrow, and Metlakahla. This denomination has recently sent two missionaries to the head waters of the Yukon, from there to drift to the mining camps and establish churches as they may deem advisable in that field of labor. The Rev. S. Hall Young was the first



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chosen, the second was the Rev. George McEwen, both young, vigorous men, having had much experience among the Alaskans and their modes of living. Both have also been engaged in missionary work at Atlantic coast missionary stations.

The Government receives annually a full report of all mission stations and their status at the time the report is made.

There are eight Greek Catholic stations—Killisnoo, Juneau, Sitka, St. Michaels, Unalaska, Belkofski, Ikognuit, and Oogavagamute. Five Roman Catholic—Koserefski, Okagamute, Cape Vancouver, Nulato, and Kusilvak. One Congregational, at Cape Prince of Wales. One Quaker, at Douglass Island. Two Methodist—Unalaska and Ongo. Four Moravian—Oogavagamute, Bethel, Quinehaha, and Carmel. Three Swedish Evangelical—Golovin Bay, Unalaklik, and Yakutat. One Baptist, Kadiak. Four Episcopal—Anvik, Point Hope, Fort Adams, and St. James's Mission, making at least forty-one and possibly more missions at active work among the natives and aliens of Alaska.

At Nuklakayet, on the Yukon river, is situated the most distant and most lonely mission in Alaska. It is an Episcopal mission named St. James, and conducted by the Rev. Jules L. Prevost, who, having established it, came east on a visit and returned with a carefully selected outfit for a house hospital and chapel. He was accompanied by his bride, who bravely went out by his side, to face the dangers and adversities of his calling in the Arctic country.

The cold may be partly realized when it is told that Mr. Prevost had a thermometer specially made that could register ninety degrees F. below zero; anything much above that being practically quite useless at times in the winter climate of that district.

### SKAGUAY'S SAD CONDITION. 198.

THE daily press has given wide publication to the news of the epidemic of disease, with many deaths, which is raging in Skaguay, Alaska, among the thousands gathered there. We print below a letter just received from Bishop Rowe, setting forth the great need of money for enlarging our hospital building and work. We trust that the Bishop will receive at once all the money he needs. In this case he gives more than twice who gives quickly:

#### LETTER FROM THE BISHOP OF ALASKA.

SKAGUAY, ALASKA, April 6th, 1898.

I am staying in Skaguay, *en route* for the Yukon. I expect to be here two weeks longer. The Rev. Dr. Campbell is worn out with his exacting duties, and I am relieving him, so that he may have a change, visit Ketchikan, arrange his work there, and then return. I asked him to come here over four weeks ago to begin our work. He did so, though spinal meningitis had become epidemic and many were dying. He has done a remarkable work since he came, not only for the Church, but also among the sick and dying. The people of Skaguay have thanked me for sending him here. He has taken possession of the field for the Church. We alone represent the missionary work at this place. The people erected a small building as a "union church." In that our services are held. The place has a transient population of 10,000. It is a "mushroom" town. How long it will continue to exist is hard to say; but there is an enormous work to be done here, and the need for it is very great. The Doctor has made 175 visits since he came, ministered freely to the sick and needy, and his praise is great among the people. Owing to the epidemic, the community raised a fund, bought a log building, and used it as a hospital. Over a hundred cases have already found it a refuge, where they were cared for when helpless in their sickness.

Feeling their inability to continue it, and having confidence in us, won through Dr. Campbell's influence, they have transferred the hospital and its work to the Church. I have assumed this responsibility. The need of it is greater than I can describe. We have twelve cases at the present time in the building, which is quite inadequate for so many. I am now in the midst of erecting an addition, for sickness is on the increase. Without this charity, men afflicted with pneumonia or meningitis would be dying by the wayside without care or attention. Employed in it are a nurse at eighty dollars a month, two men and a cook at two dollars each per day; three doctors give their time to the patients, so far without pay, though the proposition is to divide pro-rata ten dollars per week per patient whenever this can be collected. Not many are able to pay anything; but the people of Skaguay are generous in helping along the work. However, to make it suitable for the needs and equal to the demands the support is insufficient; but it is a great work of opportunity and privilege thrust upon the Church, even if it involves a great responsibility, and we must do it to the best of our ability. We have Skaguay now in hand; but Dyea is about as large, as needy, and here I can do little until some help comes to our aid. I am anxious beyond measure in trying to meet the wants of all these new plans. I trust that the help will soon come, that the Church will not fail to aid me in carrying out the good works waiting us here and there. I am very busy, not very well myself; but I keep on.

P. T. ROWE, Bishop of Alaska.

Remittances should be forwarded to the Right Rev. William M. Barker, D.D., Tacoma, Washington, since Bishop Barker is acting in this matter for Bishop Rowe.



WITH OUR CORRESPONDENTS.

BISHOP CHESHIRE writes from Raleigh, May 7th last, as follows: "We have in the Missionary District of Asheville a population of 350,000 people, occupying an area of about 12,000 square miles. We have nine parishes, sixteen organized missions, and forty unorganized missions; fifty-four churches and chapels, with an aggregate seating capacity of over 8,000. We have over 1,500 communicants, and an equal number of Sunday-school pupils, and 500 children in our parish and mission schools. We have twenty active clergymen, 180 Sunday-school teachers and seventeen parish and industrial school-teachers. The contributions last year, besides parochial and congregational expenses, were for purposes within the jurisdiction, over \$2,600, and nearly \$1,000 for general purposes outside the jurisdiction. The Bishop-in charge would ask attention to the fact that there are only two really strong parishes (financially) in the jurisdiction, and that the total of the contributions is made up of the small offerings of many feeble congregations. In only two of the parishes is the salary sufficient for the reasonable support of the minister. In the other parishes and missions the average salary of the clergy from all sources is certainly less than \$600, probably less than \$500. Much of the work, especially the mission at Valle Crucis, has been maintained by funds raised by special appeals, and sent direct to the Bishop, which sums have been fully reported to the Board; but the Bishop, having his diocese to attend to, is not able to give time to personal appeals, and finds himself now unable to maintain this work. There is no missionary now at Valle Crucis, and many other parts of the jurisdiction are sadly in need of ministerial services. Attention is also called to the fact, that the population of the jurisdiction is an old population, pretty evenly distributed over the whole country, and chiefly occupied in agricultural pursuits; and they have command of very little money. The work of the Church is largely among poor people unable to do anything toward its support. The towns are growing in population and in wealth; but while the country is quite able to keep up a very creditable rate of increase of population there is no increase of wealth or of means of supporting the Church."

ing the churches injured by the earthquake."

By the kindness of Bishop Barker we are informed that the Rev. Mr. Wooden, with his wife and three little children, who had been staying several days at the Fanny Paddock Memorial Hospital, at Tacoma, as guests, expected to sail for Skaguay, Alaska, on the "City of Seattle," that afternoon. Miss Proebstel, appointed to Anvik, sailed from Tacoma, for Victoria, June 17th, expecting there to take the steamer "Garonne" for St. Michael's, Alaska, on the 20th.

THE appointment of the Rev. Henry J. Gurr as missionary to the Copper River District in Alaska has already been announced. Mr. Gurr, having had experience upon the water, found that it was better to purchase a small yacht in which he could make the voyage with his family and effects from San Francisco and subsequently use in his missionary work. The Board of Managers has contributed toward this enterprise only what it would have cost it to send Mr. Gurr, his wife and two sons to his field of labor by public means of transportation. He has named his yacht "The Angelus," which he explains thus, "i.e., messenger for deep sea work." In his preparations he met with a number of misadventures, including the theft of his three anchors, but it is supposed that he has sailed before this time; his last letter being without date and delayed in transit, as appears by a post-office mark.

his sermon at St. Thomas Church  
Washington Star Pool-  
MISSIONS IN ALASKA.

Oct 17, 1898  
Bishop Rowe Tells How the Indians Are  
Being Civilized.

Children's missionary services were held yesterday afternoon in the Church of the Ascension. The little folks were out in large numbers, and the addresses were such as would most interest them in this important branch of the church work. Bishop Satterlee presided, and in introducing Bishop Rowe, of Alaska, he told the children of the part they had taken in the past with respect to missions, and related to them in plain and simple language the story of Pocahontas, who was the first convert to the first church erected in the new world.

Bishop Rowe gave an interesting account of the mission work of the Episcopal Church among the natives and Indians of Alaska. He described their totems, their superstitions, and characteristics. They knew no other religion than the whims told them by what they termed the "medicine men." Among some of the foremost tribes, Bishop Rowe declared, witchcraft prevails. He described the treatment usually accorded to one whom the "medicine man" declared to be a witch. She is beaten with knotty sticks, called devil clubs, and then abandoned and left for nine days bound to the rocks at the mercy of the elements. If she dies she is a witch, and so few of them survive that nearly all are declared to be witches.

He next told briefly of the life of the Esquimaux in Alaska. Their hovels, he said, are built of snow and ice, and present a most desolate appearance. Their only stove is a stone vessel filled with oil, which serves alike for fire and light. They have no water except melted snow

and ice, and only then for drinking purposes, as the Esquimaux believe that water is wasted when used for washing or cleansing purposes. It requires too much of an effort to secure it to permit its being applied needlessly. They depend solely for subsistence upon hunting and fishing. He told of having known of Esquimaux being sold alive for \$2 and \$3 a pound.

Bishop Rowe then went on to describe the beneficial results which had accrued from work among these people and other native tribes of the great northwestern possession of the United States. He told of the work being done in the mission schools and the methods adopted to reach the peculiar and widely scattered people.



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THE Rev. S. J. H. Wooden and family arrived at Skaguay, Alaska, by steamer "City of Seattle" on June 24th. By a piece of good fortune he was able to buy a large plot of ground upon which stood a good sized log cabin, with its furniture and stock of wood for fuel, for a nominal sum.

JAMES L. WATT, M.D., recently proceeded to Circle City, Alaska, under appointment from Bishop Rowe, approved by the Board of Managers, in the character of a medical missionary. It was his purpose to leave his family in this country for a year. He, however, wrote from San Francisco to his wife, asking her to come. She decided to follow him at once to the field. Mrs. Watt left New York on July 23d with the intention of sailing on the steamer "Garonne" from Seattle August 1st. At St. Michaels she will embark by river steamer for the journey up the Yukon to Circle City.

THE Rev. W. M. Partridge, recently appointed by the Board, acting for Bishop Rowe, to serve in the work at Sitka, Alaska, for a year, left New York June 27th and sailed for Sitka from Seattle on the steamer "City of Seattle" July 5th.

Dr. Glenton reported for the Alaska Branch of the Auxiliary, and showed the handiwork of the Junior Branch of Christ Church Mission, Anvik, sent to be disposed of for the benefit of the African school-girls at Cape Palmas.

*August 1897*

MISSIONARY II

ALASKA.—A letter received from the Rev. John W. Chapman, dated at Anvik, January 16th last, says: "Matters in our little world go on much as usual, only the school is in better condition than last year, and in many directions there are signs of development. I have done some travelling this winter, and am likely to do more. Miss Sabine's enthusiasm is steady, and increases rather than diminishes. She is doing a work that will tell for years to come. She has the art of the story-teller, and that is invaluable in teaching children. She seems to have seen her vocation plainly, and to take real comfort in her work, and like the great Mother Hubbard, she is equal to her environment. Miss Sabine has succeeded with the school in every sense. The children, as well as older pupils, love to go, and show quite remarkable improvement."

"We thoroughly enjoyed Bishop Rowe's visit here, and we mean to hold up his hands. I got some insight into the difficulties that he has to encounter, and if he succeeds it will be an evidence of fitness for any degree of respect that we have it in our power to pay him. I believe that he has taken the right way to success, and that in his great work he deserves the whole-hearted support of the Church."

FLORIDA.—Mr. G. R. Fairbanks sends this minute of the action of the last council of the diocese, and writes: "I inclose the following action taken at our late diocesan council, which I hope may have some beneficial effect in increasing the interest in our mission work and enlarging the amount of our contributions. The last two years have been very trying in Florida financially, and it was with no small effort that the diocese was able to meet all its obligations."





CHRIST CHURCH MISSION, ANVIK, ALASKA.

#### TEN YEARS OF THE MISSION AT ANVIK, ALASKA.

I HAVE thought that this tenth year since the establishment of the mission might properly furnish an occasion of reviewing what has been accomplished, and of giving an account of the people among whom we work. In view of the now generally accessible mass of information regarding Alaska, and in view of the published reports and letters from this mission, this task might seem to be unnecessary had not utterances in the last General Convention made it evident that the Church needs to be constantly reminded of the most common-place facts concerning its remote missions.

If anyone will take the trouble to consult a map he will readily see how we are located regarding other missions around us—our own, that of the Church of England, and those of the Roman and Greek Churches—and also regarding the accessible districts for evangelization from Anvik as a centre.

As the people live only along the water courses, it will be seen that our work lies in a very convenient circuit, and the fact that only one native language is spoken still further simplifies it. The following is the circuit, the distances being taken from the map made to accompany the

eleventh census, with such modifications as experience has taught us to make, on account of deviations from the direct line of travel: Anvik, southward to Holy Cross (Roman Catholic) mission, 40 miles; Holy Cross to Kuskokwim river, 75; Kolmakof northward to Vinisahle, 170; Vinisahle north-west to Innoko river, 100; Innoko river south-west to Shageluk Slough, 115; Shageluk Slough to Holy Cross, 100; Holy Cross to Anvik, 40: total, 640.

If to this be added that portion of the Yukon river extending from Anvik northward to the Roman Catholic mission at Nulato, 200 miles, and the portion of the Kuskokwim beyond Vinisahle, with one or two tributaries of the Kuskokwim, the total itinerary will be not far from 1,500 miles. The best means of travel that I have found available up to this time are the row-boat in summer, and the dog-sled in winter. Practically, one has to go afoot.

The people are Indians. The communities living below Holy Cross on the Yukon, and Kolmakof on the Kuskokwim, are not Indians, and do not speak the Indian language. I am not attempting fine ethnological distinctions, but



describing our working conditions. The only missionaries resident on this circuit are located at Holy Cross, Anvik, and Nulato, and at one point on the Chageluk Slough (Roman Catholics).

I have enumerated on the Yukon river, within this circuit, 254 natives, on the Chageluk Slough 273, on the Innoko 125, and on the Kuskokwim, Mr. Sipary, a trader, gave me the names of 200 more. No village on the Yukon farther north than Anvik is included in what I have said. The total thus enumerated is 852, but the enumeration of the Ingiliks living on the Kuskokwim and its tributaries is by no means exhaustive.

I am not describing any part of the district for which Mr. Prevost is responsible. Christ Church, Anvik, and St. James's, Nuklakayet, are 400 miles apart. Previous to our coming, the only missionaries who had ministered to this people in any way were those of the Greek Church. No missionary of the English Church had ever reached them, and no missionary had ever addressed them in their own language. They were living in heathenism, and most of them are yet, and will doubtless be until the influence of the schools becomes more pronounced, at the same time that a vigorous evangelizing effort is made. It is useless to attempt evangelization without enlightenment, or to think that heathen communities impressed by the truth of the Gospel of salvation can maintain themselves without a constant infusion of Christian leaders of their own race.

We look to the boarding-school to supply such leaders, both men and women, and in a measure it has supplied them. In every position where intelligence and efficiency are demanded, our scholars are already taking the lead. Their knowledge of English makes them desirable employees of the traders, on the steamboats, etc., and their conduct is remarked upon by those who employ them as being faithful and their manner respectful. They have given me most willing and efficient help in all the outside work of the mission, in making translations, and as my companions upon missionary journeys in preparing the way for gatherings to listen to the Gospel. Indeed, I can hardly think of any work that I have

undertaken in which I have not had their help freely given. The school now prepares some half-dozen yearly to read the Gospel in English. Ten years ago these people were absolutely illiterate.

If the question were asked, whether the people in general take an interest in the education of their children, I may answer it by saying that last winter, in order to correct slackness of attendance, we required the parents to render excuses for the absence of their children in person. The penalty for repeated failure to render such excuse was that the child was forbidden to come to school for the rest of the winter. Several hundreds of these excuses were offered, with the result that not more than one or two of the children lost their standing. Excuses were accepted for every reasonable cause, and absences were numerous, because the people were in a state of semi-starvation at times, and the help of the children was required in getting food; but the faithfulness of the parents made it an easy matter to deal with the children.

The progress of the school, since its beginning in 1887, may be briefly summarized as follows: The attendance has been confined almost exclusively to Indian children. The average daily attendance has increased from eight in 1887, to twenty in 1897. The attention given by the children to their studies has been more satisfactory year by year. Their studies have been very elementary, and so far little has been attempted beyond teaching a knowledge of reading and writing, with simple drill in arithmetic and geography, so far as the usual common-school studies go; but their instruction is brightened by a great deal of singing and Bible stories, and their intelligence is so much quickened by these methods of our excellent teacher that it really seems as though a leap of a generation had been taken in these few years.

Three or four children have always been maintained yearly as boarders. At times the number has been increased to eight or ten. It is needless to say that the opportunity for daily oversight afforded by the boarding-school is especially necessary where housekeeping is unknown and even the doctrine of personal neatness finds but a lukewarm support.



of the deer among the native population. Twice during the past ten years the supply of salmon has failed, and famine has been so imminent that except for the scanty stock of flour carried by the missions and the trading stations, loss of life must have resulted. As it was, there was much actual suffering which we were unable to prevent. The influx of the mining population is so great that there is grave doubt of the possibility of bringing in sufficient provisions to supply them during the coming winter, and while this undoubtedly means an increase in freighting facilities, it can hardly mean a reduction of freight rates, except possibly in the distant future. It seems, therefore, reasonable to set forward as much as lies in our power a plan which promises to yield an abundant native food supply, as well as a supply of winter clothing and a means of transportation. Were this plan fully developed, it would reduce our freight rates from the fifty-nine dollars per ton, which we now pay, to less than half that amount. It is to be hoped that those who are interested in the development of this region will watch the progress of this movement, especially in its geographical relations. I have no desire to criticise the motives of any individual connected with the existing commercial companies; but it is perfectly plain that none of these companies, as a whole, have any strong desire for the development of the native population. Any benefit which the people may gain from their presence is wholly incidental, so far as I have been able to observe, and may be regarded rather as a concession than as a favor. That it is hard for some of their agents to reconcile the commercial principles which they are obliged to practise with the Christian principles which they profess, I have abundant means of knowing.

I trust that in this report I have made it plain that we are providentially set to guard the interests and mould the life of a new civilization. The wave that has swept across the whole of our continent is now lapping even these far-off shores. In some respects we have a great advantage, especially from our long residence among the people, and the confidence with which I am persuaded they regard us. We have also an equipment of

buildings in good condition, so far as completed, for development in the direction of a large boarding-school. These buildings are as follows:

(1) A church, sufficiently large for our present needs, and in excellent condition; value, \$1,200.

(2) A dwelling-house, also in good condition, and large enough for the needs of a single family; value, \$900.

(3) Adjoining the dwelling-house, a school-house, incomplete, two stories high; worth at present \$700. The addition of about \$500 will be required to fit this house, with store-rooms, etc., for the accommodation of twenty-five boarding-pupils, and will furnish a large room where the long winter evenings can be pleasantly passed, and where the daily services of the mission, now interrupted during the colder weather, can be maintained, without the necessity of daily heating the church.

(4) A school-house, now occupied by the six girls of the boarding-school, under Miss Sabine. (The number is to be increased to ten during the winter.) This building is nearly new, and in good condition, though incomplete. It is worth at present \$700, and is furnished with a good range and cooking utensils sufficient for our present needs. This building is entirely inadequate for the girls' school on the scale contemplated, and should be enlarged, at present, by a two story addition alongside, with rooms for the teacher and a housekeeper or matron.

(5) A saw-mill, worth about \$2,000. This mill has furnished the sawed lumber for all the buildings named, at about one-half the cost at which the same lumber can be bought in the country, and at less than one-third of what it would cost to ship it in. It is now operated by parties who return to the mission a percentage of the lumber sawed, so that it is probable that we shall continue to receive from year to year a large part, if not all, of the lumber that we shall need, at a merely nominal expense, and without the necessity of personally handling the mill. The amount that we receive this year is about 6,000 feet, at an expense of not more than twenty-five dollars. I am able to let the mill for the coming year on the same terms as for this.

(6) A store-house, worth about 200,



# DOMESTIC MISSIONS.

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Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

## AN URGENT DEMAND.

GENERAL THOMAS J. MORGAN writes in the *Independent* of the urgent demand for a large and increasing number of Negro men and women thoroughly trained for the work of school-teaching. All the common schools in the South which are attended by Negro children are taught by Negro teachers. If the work of instruction is poorly done the rising generation will suffer irreparable loss. The only way to insure good work in these schools, where the foundations of intellectual life and development are made, is through a supply of competent instructors.

There is also need for intelligent pastors. The Negroes are pre-eminently a religious people, and their pastors exercise an authority and wield an influence for good or for evil far beyond that of any other class of evangelical shepherds. They must be fitted for their work as expounders of the Word of God, as preachers of righteousness, as leaders of their flocks along the paths of morality and

religion. Unless they have a training that shall prepare them to think with intelligence and self-reliance, which shall put them on their guard against religious vagaries and pestilential heresies, there is great and imminent danger that the religious life of the Negro will be not only stunted and dwarfed, but will become absolutely grotesque. Too much stress cannot be laid upon the importance of supplying wise, intelligent, godly pastors.

There ought to be no antagonism between those who emphasize the desirability of trade schools and those who believe that there is also need for a class of schools that concern themselves chiefly with the development of brain power and moral character. There is need for both kinds of instruction. The one is not necessarily exclusive of the other. What is greatly needed to-day is the investment of from ten to twenty millions of dollars in the development of the schools already established in the South, and which have already accomplished such great results.

## MISSIONARY INTELLIGENCE.

ALASKA.—We publish below two communications about the work in Alaska. What is here given is gleaned from a number of recent letters of Bishop Rowe's and of Bishop Barker's.

The former writes: "I expect to be away from Sitka for a year. I am happy to tell you that the Church is very much in evidence in Sitka now. We really have the hearts of all the American population. We have the naval and government officials and, being in such positions, in intelligence they average high.

That is why I am so anxious to have a clergyman sent here to continue the work in my absence. [It is for this position that the Rev. Welles Mortimer Partridge has been appointed.] Refreshment Sunday we had such a beautiful day and refreshing services. In the morning, being my last Sunday, I had a celebration of the Holy Communion. Over 100 were present. Eighteen received. In the afternoon I had service on the United States steamship 'Wheeling,' the captain having invited the public. The up-







not new, but which will be of service for several years.

(7) A building used as a laundry and for the lodgment of our never-ending stream of visitors, worth at present about \$300, and which could be easily and quickly fitted up with new floors and lining, and would then be suitable for the use of a family, or for any purpose that might be desired.

(8) Two small cabins; value about \$150.

In my report of last year I asked for help to meet a deficiency of \$1,200. This was incurred in building, without authorization, quarters for the boarding-school which I then thought we were certain to need, and which the Bishop has since indorsed. I took the responsibility upon my private credit, so far as it would extend, trusting to be refunded from such contributions as might become available for the purpose. We are obliged to order supplies a year in advance, and it is impossible to forecast prices. Added to this, we were obliged, last year, to take account of a threatened dearth of food, which actually overtook the community last spring. On account of these things, the bills of the mission were heavier last year than I anticipated, and it further appeared that, as matters then stood, our resources might be crippled this year. I thought it better, therefore, to call for relief, and my most grateful acknowledgment is due for the generous response to my appeal. I take occasion here, also, to express the great satisfaction that it gave us all to know that the appeal of the Bishop for scholarships, and otherwise in aid of the school, had met with a response which enabled us immediately to take on six new scholars, with the prospect of soon adding more. We feel deeply the fraternal spirit which has made the aid received by us an added blessing. This spirit has so manifestly accompanied all the gifts that have been sent us, that it has kept up our courage and our faith. The blessed Lord reward those who have kept us in their thoughts and prayers!

Since I began to prepare this report, the sad news has reached us of the death of our beloved General Secretary. His loss is a personal one. There never has been a moment during the past ten years

that we have not felt the benefit of his watchfulness and care for our best interests; and remembering his faithfulness, we were enabled to give thanks for his good example.

I add but a brief report of the past year's work, as follows: Baptized since last report, five infants; confirmed this year, five; marriages, three; burials, four; public services, Sundays, 116; holy days, five; other days, 250; Holy Communion, public, seventeen. Services have been maintained whenever I have been absent from the mission, by the kindness of a member of the congregation, Mr. N. V. Hendricks, who has also given me valuable help in the Sunday instruction of the young men. Average attendance at Sunday-schools, seventeen, not including the irregular attendance of many not classed. Average attendance at day-school, twenty; an increase of five over last year. The Woman's Auxiliary and the Junior Auxiliary have become well established.

Translations have been made, either revisions, or complete translations of the services for the various Sundays and holy days, so far as the Monday before Easter, and also for Easter Day and the First Sunday after Easter. Portions of the burial and marriage services, and a revision of the Ten Commandments have been translated.

I have made four missionary journeys during the year, including all the circuit described in the beginning of this report, and visiting portions of the district twice.

The notes of greatest interest are, that a young native, Isaac Fisher, has become permanently attached to the mission as an assistant in training as a teacher, and that the people of a village near us are voluntarily building a house for instruction and worship, and desire a teacher.

The immediate needs of the mission are: A male assistant, to oversee and teach the boys; a matron for the girls' school; clothing and underclothing for large and medium-sized pupils, both boys and girls; and money to furnish scholarships and make necessary additions to our buildings, etc.

JOHN W. CHAPMAN.

CHRIST CHURCH MISSION, ANVIK,  
September 6th, 1897.



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per deck was enclosed in canvas. We had a complete service, with about 100 citizens, all of the officers, and many of the sailors present. It was an impressive occasion, and, I pray, one that God's blessing accompanied. Prince of Wales island needs the man who, I hope, is coming [no appointment has been made for this work among the Hydahs]. I am placing a Brotherhood man (Mr. A. A. Selden) at Tanana and Memook; but the missionary with whom he must be associated has not so far been appointed.

"The climate of Alaska is most satisfactory in every way. I think this cannot be said, however, without some qualification with regard to the winters along the Yukon. The cold is intense, dry, without wind; but combined with the want of variety in food, I fear it would not be good for persons suffering from catarrh, bronchitis, the lungs, or heart, or any organic trouble. It is also too trying for people who have well passed middle age. The climate of Skaguay, Cook's inlet, Copper river, or throughout southeastern Alaska is mild, invigorating, conducive to healthfulness, and very much better than that of Michigan and Wisconsin.

"At Dyea and Skaguay there is a great work to be done. We are preparing the way there for a missionary, but everything is new, crude, chaotic. There is a permanent population of 5,000 or more between the two places. How long they will exist and have this population is an uncertainty; but that we need an energetic, earnest missionary there at once is an absolute fact [The Rev. S. J. H. Wooden is starting for this point.] Fort Wrangel is another point having the same characteristics as Dyea and of which the same may be said. I wish I could state the facts so that the work to be done at all these points might be more alluring; but I will not so state them as to lead to any disappointment.

"The services at Juneau, in Trinity Church, were very largely attended yesterday (March 27th). I confirmed a class of six adults—one man and five women—representing some of the best people in the place. My heart was cheered and encouraged by the sure evidence of growth and promise. Before leaving

Sitka I confirmed the United States attorney of Alaska and his wife, and the wife of a naval officer."

In April, referring to the emergency hospital at Skaguay, the Bishop tells of his plans to enlarge the building, which have been accomplished, and writes distressingly of the serious epidemic. He says further: "Our hospital is doing a wonderful work, and the hearts not only of Churchpeople but of the greater part of the public are rejoiced that our Church is doing it. We have now fifteen bad cases of meningitis. Unfortunately, before they come to us their condition is almost hopeless. Our Easter service was simply amazing in such a place. Over 150 tried to get into the building. They stood at the doors and windows. We had twenty-eight communicants. The offertory, for the hospital, was thirty dollars. We have made a profound impression upon the community. All have confidence in us."

The Bishop's latest date is April 25th. He was leaving on the 26th on his long journey to the interior, previous to which he had made arrangements for Mr. Selden's wife and family to join him, leaving Seattle about August first. It is expected that Miss Lilian Proebstel, appointed to Anvik, will sail from the same port in June.

Bishop Rowe has left the business affairs at Skaguay in charge of Captain F. A. Wise, a communicant of the Church. Bishop Barker suggests that any letters of importance for that point should be sent to his care in Tacoma, whence he will forward them by express, as the mail facilities there are not good. Sitka letters, he says, can go right through by ordinary mail. He gives intelligence that Miss Lillian Heywood, the trained nurse appointed for Skaguay, has safely arrived at her destination and entered upon duty. He says that Bishop Rowe wrote a friend, from Skaguay: "The town strikes me as marvellous. It is only eight months old and has a population of eight or ten thousand. It has electric lights and will soon have a water-works system. I have not seen a drunken man on the streets, and if there is any lawlessness it is out of sight."

*Dr. Campbell's Visit to Skaguay.—*



# FOREIGN MISSIONS.

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ST. MARY'S HALL, SHANGHAI.

MISS STEVA L. DODSON, the principal of St. Mary's Hall, Shanghai, has sent in a report to the Chinese New Year, which, in the form of an illustrated pamphlet, has been sent to all supporters of scholarships in the institution. The concluding paragraphs, together with Bishop Graves's note of commendation, we reproduce here. Copies of the pamphlet (No. 574) will be sent to any who may call for it:

"I wish to add a few words about the changes that are taking place in China, and the necessity for us to arouse ourselves if we wish to take part in the educating of this mass of heathen humanity.

We are on the eve of the great awakening. All over China the Chinese are establishing boys' schools for teaching western sciences, and upper class women are starting an experimental school for girls in Shanghai. The following are some selections from the prospectus: '(1) This school is to be established on the basis of Confucianism, and his posthumous tablet will be dedicated. (2) In order to restore the great educational system of the weaker sex prevailing during the "three dynasties" and so improve the knowledge of the people in general, it is necessary that women must be given the same privileges as the opposite sex, (3)



worthy inspiration to these women of Japan who, in 1895, sent \$200, together with their loving greetings, over "ten thousand miles of waves," to the Triennial Meeting in Minnesota, and so took part with us in our last thanksgiving service and united gift.

*Spirit of Missions*  
Feb 1898

ALASKA.

CHRISTMAS AT JUNEAU.

January 3d, 1898.

MR: BEER writes:

"Some few weeks ago I received your kind letter, but delayed answering until now, so that I might be able to tell you of two events that have broken in upon our somewhat monotonous and uneventful life. The first event was the coming of Bishop Rowe and his family to Juneau, for a few weeks. They have been with us in the rectory for nearly a month now, though the Bishop himself went to Ketchikan last week. He will return perhaps next week. When he returns they will all return to Sitka, perhaps taking in Dyea and Shagway on the way. This visit to Juneau is the only outing that Mrs. Rowe has had since she came to Alaska.

"The other event I wish to tell you about is the Christmas service. Our church is very pretty, much more so than last year. We had much more help this year than last, and the Bishop and family being here added zest and interest to the services, Mrs. Rowe assisting in the decorations. Our Christmas hymns were sung nicely, and, altogether, we had a very happy Christmas.

"Last night also we had a very good congregation, mostly transients on the way to Klondike. You ought to have heard them sing 'How firm a foundation.' It stirred my very heart, and I can well believe these homesick wanderers enjoyed themselves as much as I did.

"Our Sunday-school festival was a complete success this year. Through the kindness of the president of the Long Island Auxiliary, we were able to give each child a present and a bag of candy and nuts. I also gave a magic lantern exhibition, which pleased them all very much."

THE EPIPHANY AT KETCHIKAN.

Bishop Rowe writes a friend from Ketchikan on the Feast of the Epiphany, January 6th, 1898:

"This is the Feast of the Epiphany, a feast always very precious to me, but even more so now, when I am brought into touch with many to whom Christ has not yet been manifested. May God hasten the day when this shall be no longer the case!

"As you see, I am writing you from Ketchikan; I have been in these regions more than a week.

"The weather has been so tempestuous that I have not been able to travel much. I am unable, to my great regret, to get to Prince of Wales Island this time. I can get no boat or canoe to go so far; even the Indians are afraid to go. Some day I must buy a good sailboat and have it at this point, so that we can cruise about as necessity requires. This will be demanded just as soon as we are able to find a missionary for Prince of Wales Island and to place him there. An old liner has just been to see me, with whom I have talked over the matter, and he thinks anything in the way of a steamboat would be too expensive, and a good sea-worthy sailboat would be better. He had one (which is not here at present), which cost him \$500, and he is willing to sell it for \$200. It is five tons and in good condition. His health is breaking down, which is the reason why he wishes to sell.

"On Sunday last I ordained the Dr. Campbell to the Priesthood. The Rev. Mr. Church came from Tacoma, to assist in the examination, present, etc. The service was held in the school-house, which Dr. Campbell has fitted up, and which answers the purpose very well. We had a congregation of one hundred, consisting of a few white prospectors, and the rest Thluket Indians. It was a very impressive service. In the afternoon we had the same congregation, and Dr. Campbell baptized twenty-seven Indian children, and I confirmed nine persons—all but one were Indians. I presented each with one of your crosses, and



After that, the agent gave me employment, repairing a steam-pump and boiler.

"Everything in the way of eatables is very high here, as it costs \$3.50 per hundred freight from Los Angeles, California, to this place. Very common board costs about one dollar per day, not count-

ing washing and other necessary expenses."

Since Mr. Hersey's work has been brought to the notice of the Auxiliary, Bishop Kendrick had received, up to June 2d, 1897, \$501.31 toward its support, which it is expected will be applied toward a stipend amounting to \$300 a year.

September 1897. ALASKA.

OUR ANNUAL LETTER FROM ANVIK.

ANVIK, October 12th, 1896.

*My dear Friends of the Woman's Auxiliary and Junior Auxiliary:*

I AM going to begin my letter this year with the *boxes*. They were so fine! I don't believe any mission station had better ones in any respect, everything so substantial, so comfortable, so well made, so useful, so nice, so thoughtful, so many odds and ends that just fit into needs! The girls have grown so that their clothes were too small, and were worn as well, and now they have such a good, comfortable outfit for all winter without my stopping to sew one stitch. But that is a small part of it; there is everything for every need for a long time to come. I know Mr. Chapman has acknowledged them to the senders, but I wanted *all* to know what the good Woman's Auxiliary had done for us. And the dear Juniors! So many thoughtful things they have sent specially, like those in Tacoma, who gave a lovely song-book, just exactly what we needed in the school-room, and the children are delighted and are learning the simple, pretty songs very sweetly already.

You would all be glad to see how the whole village has taken a start in the way of living. The old village with the underground houses is almost deserted, and even there, there is a window and proper door to more than one of those remaining, from which the light of a lamp shines across to us. But in the village on the mission ground, Mr. Chapman has apportioned enough ground to each that there may be room around each log house, so they will not be crowded together, and only such houses are allowed on the ground.

Several are now going up, and in many

instances only one or two families will occupy each, instead of the numbers that used to be huddled into one dark hole. The congregation yesterday were all so neat and tidy, with good clothes, though mostly of native fashion, and altogether it seems as though there was an upward movement toward respectability, even though the progress is neither very rapid nor altogether what we hope it will be in a future generation. The young men so far are in advance through all the community.

I have made a beginning of winter work. School opened three weeks ago, but as many of the former pupils are away, either up or down the river, and several more are at work helping to get ready for winter while the mild weather lasts, I have only the younger ones, reinforced by some new ones, and these do not yet know much English.

January 15th, 1897.

Since I began this letter we have had a busy three months. Mr. Chapman has been away on two evangelistic journeys to different distant villages, coming back from the last on Christmas morning, just in time for morning service. We put off our tree till the next week, and as I have not told you about that in the former two years, I will enlarge a little about it now, because all the pretty things that delight the children came in those same nice boxes.

We used the old school-house, as being larger than my school-room, and there five of the boys dressed the tree, which Mr. Chapman had cut down from our woods and set up. Then we had quite a large table, half of it covered with boys' things, and half with girls'; the most delightful array of dolls, work-bags, dishes and dolls' furniture, drawing-slates, balls, tops, marbles, and woollen scarfs. These



last were the most highly prized articles among the boys, who use them to tie round the waist of their loose parkas. Each child came up and made its own choice from the table, according to the number of days present in school, and then every one had a harmonica—you may be able to imagine the effect next morning in school!

The children sang carols very nicely and translated the Christmas story, as I told them sentence by sentence, into their native tongue. They had had their treat on Christmas Day, after service, of beans, gingerbread, raisins, tea and sugar. What have given most pride and pleasure to some of the older ones in school are some Prayer Books and Hymnals that Mr. Chapman gave to the first reading class. They bring them every day to read the new hymns we are constantly learning, and the Gospels, which they have for a daily reading lesson in addition to the reader. This year they take the greatest interest in writing English. I let them choose the subjects of their little compositions themselves, and what they write of the animals, and outdoor life, and village customs, is quite interesting to us.

There has been more regular attendance and more faithful, steady work than either of the two previous winters, and now, when any boy has to go to the fish-trap or for wood for family use, I either receive a comical little note stating the same, or they come personally to report to Mr. Chapman or me that they will have to go. Sometimes the older boys go off on a few days' expedition with the men, but there has not been the falling off after Christmas, as last year.

I began to tell you something about the new houses. There are ten now, and several young men are talking of building next summer, and one told me, the other day, that by that time the old underground village on the opposite point would be no longer there. I went into five of these new houses the other day; in each one there were two or three glass windows, so that they were as light as my own. There was a stove in each, and every one had a wooden floor that was clean; and, as it happened, it was their time for "afternoon tea," and they sat on the floor, drinking out of white cups, and

looking as cheerful and comfortable as possible.

It does one's heart good to see the change. Since Mr. Chapman has translated the prayers into Ingilik, he has held daily service, and it has been quite well attended, the school-children and young men coming, as a matter of course, though this is entirely voluntary on their part, and they are generally on hand half an hour before the time, asking me to sing till service begins, as we have the service in the school-room in winter, to save heating the church every day.

A Sunday-school in Vermont sent the most delightful series of Scripture-roll pictures, and they form a most attractive feature of daily teaching. With their help, I have told the children many New Testament stories, and have been twice in the Old Testament from the Creation as far as the stories of Elijah and Elisha. These children are perfect cormorants in the story line; I cannot tell them too many, or repeat them too often, and these pictures are fascinating to them as well as to the many visitors who come in the afternoons, to whom the children often explain and repeat what I have taught them. One other thing has made us very glad. In more than one instance a boy, possessing a Prayer Book of his own, reads the Gospel story every evening in the family, translating as he goes along for the benefit of his parents, who do not understand English, and in this way the work is helped on without any prompting on our part.

We have had a much milder winter than last, but with more cloudy days and light snow falls, with only one very severe week in March, when the thermometer fell to about sixty degrees, and ranged from twenty degrees to forty degrees below.

My family in the school-house this year has consisted of Margaret and Cora, with a boy from a distant village, who was here last winter. He is in school and takes his meals with us. The last week a new girl has come also from a Chageluk river village, named Alice. She seems a nice child, and my other two daughters are very pleased to have her. Dora and Mary have been quite a distance away



## ALASKA.

FROM ST. JAMES'S MISSION, FORT ADAMS.

*From Mrs. Prevost.*

Just as the steamer sails from San Francisco, carrying Mrs. Prevost's mother, Mrs. Demonet, to bear her company in her far-off home, we print this story of last year's experiences, in order to bring that home near to our interest and sympathy.

*June, 1896:* We have passed the winter splendidly, notwithstanding the forty, fifty and sixty degrees below zero; but even then, if there is no wind, we have kept comfortable, thank God, for it is to Him we must give all honor and praise for the work we have been able to accomplish. Our hands have been full. Mr. Prevost has had more than he could do, having eight hospital patients, and outside treatment, and Indian school to attend to, besides his other duties. I was glad to be able to relieve him in teaching the house children, four girls and little Arthur, who all speak English and give me great satisfaction. We have been so busy that the winter passed very quickly, indeed. A trader, 200 miles below us on the river, who was very ill, sent his daughter to ask Mr. Prevost to come to him. The girl stayed with me during his absence.

Just now everything in nature is beautiful, so fresh and green, the river so calm, so picturesque; a soft breeze is blowing, that keeps Alaskan mosquitoes away. In early spring, before the snow is off the ground, we have the dear little snow-birds, also the chickadees; later follow the greatest variety, the wild canary and

the robin redbreast being among them. The air is filled with song, and our hearts ascend with them in praise and thanksgiving for the return of sunny, warmer days. Our mission home children are full of mirth, fun and frolic; they love to be outside, and would remain there night and day, although it is hard to distinguish the two now, as the sun is still up at ten P.M. We take long walks in the woods and watch the progress of the wild flowers. It is hard for little Arthur to keep from plucking them when partly open buds, he is so fond of flowers. This child is giving satisfaction in every way, having made great progress in his studies. He is in the Third Reader, which has definitions, does addition and subtraction, and is begging very hard to take geography, but Mr. Prevost is afraid his mind would be taxed too much for his physical strength. He is also a splendid little Churchman.

All game was very scarce last winter. The natives gathered very little fur, and there has been much suffering among them. Up the Tanana river for a while there was starvation, the poor natives eating their dead dogs. Our own natives, even, ran out of dried fish very early, owing to a feast they had in November at an old station eight miles below here. At such times they take all their provisions to maintain the festivity, and, of course, suffer afterwards. Since the coming of missionaries the Indians of the upper Yukon river are much in advance of those on the coast and lower river. The natives here dress neatly in our clothing and live in log houses; in summer they prefer tents. Far up the Tanana there are also







though I found the life new and strange, for instance, being one's own fishmonger and butcher, help seemed always at hand in the hour of need.

Our freight reached us July 8th, that had remained all winter at St. Michael. That of this year has not yet arrived, with the exception of the box from Ore-

gon, which came by the N. A. T. & T. Co.

We have received good news from Anvik. Was there not a beautiful class for Confirmation there! We had the honor, at St. James's Mission, of the first candidate in Alaska for Confirmation at the hands of our own Bishop.

## CHINA.

### FIRST REPORT OF THE CHURCH TRAINING-SCHOOL FOR WOMEN, SHANGHAI.

Looking back at the end of the first six months of the Church Training-school for women, and summing up the work done in that time, I can report some progress intellectually, and certainly no small quickening of the spiritual life of the members of the school. The resident students are six in all. These are widows who have come from our different mission stations along the Yong-tsz. Some of these places are 1,000 miles apart, and consequently the women do not all speak the same language.

They are divided into two divisions, three are in an advance class, and three in a beginning class. Besides these, there have come for instruction during the six months, several women who reside outside the school. The matron of the Orphanage has come in for all the studies of the regular course which is pursued by the women of the advanced class. The matron of St. Mary's has come in for one study. I have tried to interest several of the Chinese ladies who are the wives of native priests and assistants. They all seemed interested and chose special studies, which they pursued for a time; but after two or three months, polite notes came, saying that their family duties were such that they would be obliged to give up their studies. Thus, one by one, they dropped out. When I thought of their large families and small incomes I had not the heart to urge the matter further. So far, it seems to me impossible to extend the instruction beyond those who reside in the house. These are widows who are, in a way, not bound by family cares, so that we can control their time, and prepare them to

work among those who are bound by hometies.

The advanced class, consisting of Mrs. Dae, Mrs. Dau, and Mrs. Yseu have received instruction in their various studies from clergymen, who have kindly given several hours a week each, thus making the teaching somewhat varied in its kind, and avoiding grooves. At Chinese New Year, the time when all the examinations take place, they passed creditably in the Catechism of the Creed and Lord's Prayer, which they have been carefully studying under the Rev. Mr. Rees. A book on Old Testament History, taught by the Rev. Mr. Yen, has been partially completed. The Parables of our Lord, taught by the Rev. Mr. Pott, who is the author of the book, was satisfactorily completed. One of the two volumes of the Life of Christ was finished, and we hope to complete the second volume by the end of the year.

The beginning class, so called because they are really learning to read, consists of women who know some Church doctrine, but have not had the advantages of early education. One came from Miss MacRae's hospital in Wuchang, one through the Rev. Mr. Ingle of Hankow, and the third through Bishop Graves, who found her among a band of faithful native workers in the city of Shasz. Wishing to help them, he chose this old lady as the only available one to be had. She is bright and active, and I have grown very fond of her. I do not suppose she ever saw a foreign woman until she came down here, and consequently she was rather shy at first, and eyed me suspiciously over her big tortoise-shell spectacles when I was not looking at her. We cannot talk much together, for she speaks Mandarin, but by a few words,



not to be ministered unto, but to minister and to give His life for the world. In this work the missionary is greatly aided by *Orah*, a Thlinkit girl, who has received some education, interprets, etc. She was one whom I confirmed and to whom, as to the rest, I presented one of the crosses, which Miss M. R. King had made for Alaska. Sometime after she told Dr. Campbell that "being tempted to do evil, she took out the Bishop's cross, and remembering what it meant, the evil was at once put aside." The missionary, we found, was anything but a model housekeeper! While Mr. Church was with us he divided the task with me of the sweeping and cooking, etc. Upon his return he, upon my request, succeeded in prevailing upon Miss Edmond to come to Ketchikan and relieve Dr. Campbell of the school and his housekeeping. Happily she came and her services have been most profitable and encouraging.

The Indians, to the number of about 200, were holding a "pot-latch" and invited me to visit them. I did so and spoke to them, being replied to by several chiefs. They thanked us with many words that we had come to teach them and their children and hoped we would not leave them. Cape Fox John, of Fort Tongas, whom I confirmed, said that he had asked God to send some missionaries to teach their children, knew that God would do so, and now his heart seemed full of light and joy. The Indians are disposed to gather round the mission, build homes, etc., for they are anxious on account of their children. I am very thankful that God has led us to minister to these poor, scattered Indians who had begun to feel that "no man cared for our souls." The expense of this mission has so far been very slight. Dr. Campbell has bought a second cabin for a residence within which was a huge *totem* on which was carved the hideous features of one supposed to drive away the evil spirits. After staying here one week, and being unable to find a boat by which I could reach Prince of Wales island, the weather being also very bad, I caught a steamer and visited Mary island and Fort Wrangel, holding a service and addressing some 200 men who were on their way to the Yukon.

#### SKAGUAY.

Skaguay is a mission only a few months old. In fact, it only began an existence as

a village some twelve months ago. The published accounts of the rich "finds" on the Klondyke and the quantity of the material itself brought out last year created a wave of sensation throughout the land and thousands were speedily on their way to this land of gold. Men who could not pay their transportation reached Alaska as "stow-aways." The result of this influx was seen in the sudden rise and growth of Dyea and Skaguay as if by magic in the wilderness. Unknown and unheard of when when I left last June for the Yukon, upon my return in October they were towns containing some thousands each. Unable to visit them immediately thereafter, I asked the Rev. Mr. Beer to do so. Some time later, when I heard of the stories of much mortality and distress, I asked Dr. Campbell to go there at once and minister to this great necessity, as he was well fitted to do. To hear, was to obey with him, although, so far as we knew, it meant the sacrifice of his own life in that epidemic. Three weeks later I followed. There I found him, the only minister of Christ at that time in Skaguay, busy and strongly entrenched in the affections of the people. The distressing state of things had moved many hearts, and the outcome of this moving was the erection of a Union Hospital. With the hope that this work might be more beneficently and more permanently carried on, the trustees conferred with Dr. Campbell with a view to transferring it to our Church. He encouraged them to do this, and when I arrived the transfer was effected. Into our hands was thrust this great trust. I felt it was by the will of God, and with His help, I would endeavor to fulfil it. By this transfer we had conveyed to us property worth, perhaps, \$2,000. The building was a log one, of two rooms, a kitchen below and a ward above. In the ward several patients were convalescing, several were in the wild delirium of meningitis, a few were sinking into the sleep of death. I saw the need of more and better accommodation, and arranged at once to build an addition. This was done within ten days. In the presence of many distressing cases, with mind previously worked up, I made a strong appeal to the Church at large, perhaps emphasizing the need, etc., in stronger colors than I would have done later on, yet the need was great, with the result of which you have been fully informed. I



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visited the hospital daily, and it was pitiful to see these strong men, far from home and dear ones, sick and dying. As I bent over one man, who died shortly after, I lifted his head, he took my cross in his hands, kissed it and sank back with a look of resignation and peace glowing upon his face. The physicians of Skaguay most kindly and willingly gave their time and skill to the cases in the hospital. I took over the old staff—Miss Dickey, the nurse—and a most competent one—assisted by two men. I asked Captain Wise, a Churchman, and a man most loyal and faithful, to act for me as secretary, treasurer and manager. Miss L. Heywood was also sent to help in the work and continues to fill a needful place.

Seeing that Dr. Campbell needed a change I sent him back to Ketchikan for three weeks, delayed my departure to the interior, and spent four weeks—three all alone—in conducting services, visiting the sick, and burying the dead. Our services were conducted in a "union building," which the people of Skaguay had built under the energetic work of the Rev. Mr. Dickey, a young Canadian Presbyterian minister. Mr. Dickey had spent the winter here, and was beloved by all for his own sake as well as for his appreciated services. But his objective mission was Dawson, and he was glad to welcome Dr. Campbell, to whom he practically resigned his place and work. Our services were very largely attended. The first offices of the Holy Communion and Baptism were held by us. In the congregation were many kind friends, willing hearts, who came to our aid in all the works we had to do. I held a Confirmation before leaving for the Yukon. Upon Dr. Campbell's return, April 26th, I left Skaguay upon my long journey—left it and a work which had got hold of my heart, partly fearing as to how it would go on in my absence, yet willing to trust it, because I believed it to be God's work, not mine, and He could take care of it. It is an important mission, and was bright and full of promise; I pray God that He may cause the same to be fulfilled. Since then the Board has sent the Rev. L. J. H. Wooden to take charge of the work both here and at Dyea. I would give all the credit to the Rev. Dr. Campbell for the commencement of this promising mission, who, in the spirit of a true missionary, responded to my call, left his

own mission and bent himself to the new and trying work at Skaguay, displaying indomitable zeal and energy, and, at the same time, great wisdom and tact.

## DYEY.

Dyea is a place of 4,000 people. It is a rival of Skaguay and a point of departure for the Yukon. The work at Skaguay occupied all our time and attention, and we were unable to do anything in Dyea. However, the place was visited, some services were held and the situation was taken in. All that we will be able to do here for a time must be done by the missionary from Skaguay.

## ON THE TRAIL.

On April the 26th, accompanied by Mr. A. A. Selden, with small packs on our backs, we started from Dyea on the trail to the interior. For nine miles we followed the windings of the Dyea river until we came to the mouth of the canyon, and here we found a camp of some 300 people. We continued our journey up this five-mile canyon, which we found in a very bad condition. The ice in places had given way; the river, pouring through this narrow chasm, walled in on both sides by high, precipitous rocks, had swollen, obliging us at times to cross a log or swing ourselves around the face of some cliff, making this part of our journey wearisome, if not dangerous. We reached Sheep Camp—fifteen miles from Dyea—at night. I had to spend three days here in order to get my outfit packed to the summit. Sheep Camp was a heterogeneous place. Tents, cabins, tables of hucksters, "sure-thing men," lined the winding trail on both sides for a mile or more up the hillside, while all along the trail itself one was ever stepping on dead mules, dogs, etc. The time spent here was not lost. I was able to be of some help to one poor fellow who was very ill and without means, finally arranging to send him to our hospital at Skaguay. I also got close to many men. On the third day we headed for the Summit, Chilcoot Pass. After a climb of three miles we came to the place where a few weeks before some seventy men had been buried under an avalanche; but as it was storming I avoided this narrow gulch and kept well up the steep side of the mountain. About 2 P.M., after an eight hours' climb, we stood safely on top of Chilcoot.



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in some "boilers" and cross currents which, in spite of our greatest exertions, swept us under three "sweepers"—trees undermined by the flood and leaning within a foot or so of the water—from which I never expected to come out alive. I saw the danger, realized it meant death, told Selden so, and prepared for the dread moment, but in some extraordinary way we passed under and came out alive. God in His merciful providence had brought us safely through this peril because He still had some further purpose for my life. May His will be done, and may I have grace to perform His purpose! We reached Dawson, which was a

foot or so under water, on Saturday, at 2 P.M., and here, exhausted in mind and body, we spent five days to rest. I was able to assist in the services on Sunday, June 4th, and preach twice, but on Monday was in a state of collapse. Almost afraid to trust myself to the Yukon again, in its then flooded condition, yet hearing that Bishop Bompas was dangerously ill with scurvy, I started for Forty Mile on June 9th, reaching it that night. I found the Bishop very ill, but slightly better, stayed with him five days, holding Sunday services, and, as he then was fast recovering, we turned our boat once more down the Yukon.

*Youth's Companion*  
ALASKAN MISSIONARY LIFE.

Many volumes could be written about the dangers, sufferings and hardships of Christian missionaries. Sometimes the hardships are more difficult to bear than the dangers. It is thrilling and inspiring to be always ready for martyrdom; but to suffer steadily from bitter hardships, without the spice of danger from human enemies, is harder, and quite as deserving of the crown of reward.

The missionary in the remoter parts of Alaska knows what these hardships are. Mr. Prevost, a missionary to the Tanana Indians, has perhaps the largest missionary "parish" in the world. It covers more than one hundred thousand square miles; and Mr. Prevost has travelled, with dogs and sledges, fifteen hundred miles on one trip to preach the gospel.

With dogs and sledges, we say; but this does not mean that the missionary rode. He ran behind the sledge for the dogs had enough to do to draw the food, clothing and blankets without an additional load of human beings.

"Of course," said Mr. Prevost, in giving an account of his work during a visit to the state of Washington, "there is a handle on the rear of the sled, and we can take hold of that in order to keep up with the dogs, which make about twenty-five miles a day."

Like the apostle, this missionary might truly say that he had not run in vain, for the Indians give proof of having heard him attentively. On one occasion a party of Tanana Indians travelled more than three hundred miles, with sleds and dogs, in order to bring to the mission station at Fort Adams the dead bodies of a woman and child, that they might receive Christian burial. Other Indians have journeyed four hundred miles in order to receive religious instruction from Mr. Prevost.

This missionary has induced these boreal Indians to build houses and adopt some of the ways of civilized life. He has a printing-press, sets his own type, and issues a newspaper twice a year. This is twice as often as he receives any news from the

outside world. He did not hear of the last presidential nominations until eleven months after they had taken place.

Although the missionary welcomes hardships, he is not averse to using the resources of civilization in the propagation of the Gospel. There are two thousand miles of navigable water, in summer, in the Yukon River, in his "parish," and he has hopes of obtaining an electric launch which will enable him to make more rapid journeys in his work.

The Church in Alaska.

At the conclusion of Bishop Hare's address a call was made for resolutions and reports, and Bishop Peter D. Rowe, D.D., missionary bishop of Alaska, gave an interesting description of the work of the church in the wilds of the northwest. He pictured the hospital work done under his direction, where the sick and infirm were taken care of, and showed that the advance of Episcopal doctrines was widespread and reaching further and further every day. In conclusion he recited an episode which recently occurred. He was talking with a lady he had just met, who happened to be a Presbyterian, and she expressed surprise that the Episcopal Church

R, TUESDAY, OCTOBER

was engaged in evangelism in such a country as Alaska.

"Why?" I asked.

"Because I didn't think the Episcopal Church could permit itself to get down to the level of such people as are found out there."

"Ah, madam," I replied, "you are right. The Episcopal Church does not get down to the level of those people. It brings all people up to its level."

There was much applause at this.



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*Spirit of Missions, Nov. 1898.*

## DOMESTIC MISSIONS.

### FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### DR. DRIGGS'S REPORT FROM POINT HOPE, ALASKA.

LAST July [1896] when the "Jeanie" weighed anchor at Ingchowwa, Siberia, and headed north-east for Point Hope, I felt at last that I was nearing my northern home. I am quite used to the sea and am never troubled by sea-sickness, but I was becoming wearied by the long voyage, having been on board since the 6th of June. On the evening of the 26th we entered a dense fog as the steamer approached land, and on the 27th slowly steamed in among the huge masses of ice, and anchored off the north side of the point. Soon the natives were climbing over the steamer's side from their *omeaks*, bidding me welcome amongst them once more.

Nowhere in my travels among the wilder tribes have I met any natives that I like as well, or consider to have so many good traits as our Tigara people. Neither have I seen any mission which, although having been established under more favorable circumstances, I would really be willing to exchange for ours at Point Hope. A few days after my return the natives and the whites came to make me a call, and for a second time to bid me welcome. At first they seemed rather shy, as if they felt they might be intruding; but I gave them to understand that, old and young, they were just as welcome at the mission as they had been previous to my departure. I cut a hole in the wood-shed door and inserted a lifter to the latch, so that the people need not stand out in all kinds of weather awaiting the opening of the door. I also left the school-room door unlocked both night and day, in which all my supplies were temporarily stored, along with the carpenter's tools that had been

borrowed to use in building my new home; but I never had the least reason to regret the confidence placed in my Esquimaux friends, for not even the most trivial thing was missing.

My new home, although small, is the most comfortable one in this section. It is just large enough for me and my annual supplies, in addition to the sitting-room and sleeping-room, each 9 x 10 feet, the kitchen, 9 x 11½, and the store-room, 9 x 8½. I have a small hall, 8 x 8 feet, which is used as a consulting-room for those who are sick and require my services. There is also a good-sized wood-shed, which is a great convenience, as well as a necessity. During the winter we have some very severe weather. At times the wind will blow a gale, and the temperature vary between thirty and forty degrees below zero. It would have been trying in the old quarters, with their multiplicity of draughts, especially as I was out of proper fuel, not having been here the previous winter to follow out my usual plan of storing wood in advance. I was caught with only a few water-soaked logs, which were frozen solid and refused to do more than smoulder. However, I stood it nicely, as the house is well covered with sods four feet thick at the base, and the windows, which are placed in the roof, are protected by cakes of ice six inches thick, so that the house retains its warmth quite well. In its erection and boarding-in, I am indebted to several of the whites for their voluntary aid. The preparing of the foundation, cutting and placing the sods, and also the finishing of the exterior, were accomplished with the aid of some of our young natives. The heavy can-



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From a western missionary district :

Our Bishop, since my last letter, has again moved me into a fallow field, and there are indications that after a year of hard (and at first seemingly hopeless) effort, it may become possible to locate a Priest at this point to settle and establish the good work. During 1897 the Church at this point had only five Sunday services, so that our people had almost gotten out of the way of going to church at all. Since the last Sunday in February, however, regular services have been held every Sunday, and also Thursday evenings. Our parish is like the ancient bishopric, it consists of the town and the country round it. There are twelve families in the town, with twenty-five communicants, and ten families outside it (from two to twenty-five miles away), with eighteen communicants. Most of our people are very poor. The years of drought through which they have gone have brought them into great poverty. Still, they are glad to do what they can. This country is fertile in expedients. The missionary boards round with the different Church families, each gladly taking their turn, and the mission is given credit for so much. In this way the mission raises its share of the missionary's stipend. There are two other small mission stations near by, served by the missionary. One, with eight communicants, fourteen miles away, I visit every alternate Sunday afternoon; the other, twenty-five miles away, I visit on the second Sunday in the month, when the general missionary comes here to administer the Communion. At this last place there are two devoted Church families who welcome the missionaries with open hands and hearts, and gladly give both hospitality and money sadly needed in the home. Other small stations on this line will be opened as soon as Churchpeople move in and form the necessary nucleus. We have great faith in our Master and high hopes of a glorious future in this land for His Apostolic Church. We are helped and strengthened greatly by the knowledge that generous, zealous Churchwomen back home are praying and working for our Lord's cause, and daily we offer to Him our thanksgiving for their noble help, and pray Him to reward them richly.

*Spirit of Missions*  
*Oct 1898* ALASKA.

OUR LATEST LETTER FROM POINT HOPE.

Dr. Driggs writes on May 20th, 1898 : "Spring has at last begun to favor us with its presence, although the beautiful month of May was ushered in with a temperature of eighteen below zero. The thermometer is beginning to climb up, and the snow is showing signs of melting at noon-time, so, within the next three or four weeks, we may again expect the welcome sight of bare ground. Our winter has not been severe for this latitude, but all deficiencies in the line of extreme cold have been made good by a superabundance of snow-storm, and my house is now situated in a valley surrounded by large drifts.

"At present all the villagers that are capable of handling a paddle, even to the smaller children, are living out at the edge of the shore-ice, watching for whales. So

much depends upon the whaling season, but, so far, but little success has crowned their efforts, only one small boahed being taken, and that by one of the mission scholars last evening.

"The nights are cold, while the days (it is really all day now) are much warmer, and the people, being mostly without beds or shelter, spend their night hours in walking about and do their sleeping in the daytime. It is a habit they will continue until dark nights again make their appearance, and is one that we all are apt to fall into. I was pleased to see, by the Bishop's letter, that we are not the only ones guilty of turning night into day, for he also admits doing likewise while up the Yukon. Should you take a walk in between the icebergs during the day, you would see many a young Eskimo hid away among



I have had to take care of, I do think I have been of real use, but there is likely to be a great number this coming year, and I shall no doubt have my hands full. You know our supplies were left down the river, but we hope to receive them on the 'Bella's' first trip up. Mr. Prevost bought a building next door, which can be made to answer every purpose as a hospital. It cost what seemed a large sum, when it is only a log cabin, but everything is correspondingly high. Some of the prices are appalling. Men receive \$1.50 an hour for labor. The natives know how to charge, too; ducks are \$2 and a goose is \$4; they are not very large or fat, either.

"Work will be slow here, and Circle City and Alaska will be better when the men bring in their wives and families with them. One can accomplish scarcely anything even in a year. This is so, however, not only with missionaries but with miners as well.

"June 1st: It is very exciting to see the steamers coming in and leaving. Some of them look very *trampy*, and it is really remarkable to see the inconveniences and the discomforts, not to speak of the dangers, people will put up with for the sake of gold. You know we missionaries do not know what those words mean! Of course, it is hard to be separated from friends, but that seems the worst feature. We have been quite comfortable this winter, occupying two rooms in our cabin, one quite a large one; the other serves as kitchen, and the girls sleep there in a corner. In the larger room we put up a partition of boxes to make two small bed-rooms at the end of the room, then made curtains of calico to form a partition. We have our meals in the room outside the curtain, which answers for a sitting-room as well. Sometimes we spend the evening out; sometimes some miner and his wife, or perhaps one of the men, will come to spend the evening with us. Sundays Mr. Prevost has three services; 11:30 A.M. and 8 P.M. for whites, 5 P.M. for the natives; then in the afternoon I take the children from 3 to 5. They love to sing the hymns and learn them readily. They

sing quite a number, but it is slow work, not knowing the language.

"Hoffman's pictures have helped me very much, and I wish I had more of them, as well as books suitable for children, of Bible stories, as well as others. They are very attentive. I have had twenty-five children at one time, but only once, however. The class numbered fourteen in all. Our own mission children consist of Maria and Jane, about fourteen years; Kate Cochrane, eight years; Arthur Wright, I think nearly the same. Maria is very sweet and attractive, very neat in appearance, reads in the first reader and writes nicely, not very far advanced in arithmetic. Jane reads in a primer, but has done wonderfully well; she also writes very nicely. Arthur is further advanced than the other children; reads in the fourth reader (and well, too), besides a spelling lesson, has definitions, geography, and in arithmetic is doing subtraction. Kate is exceedingly bright. I am very proud of her. When she came to us last July she did not know one word of English; now she reads very nicely, has been through the primer twice, and can spell every word correctly that she reads; speaks very pretty English, and there is nothing she does not understand. The other children who come to school read from a chart and the primer and learn very fast. While teaching them from the book I teach them about the objects in the room and out of doors, and talk about them to them. They seem so proud and pleased, and their faces light up with pleasure, when I am pleased with their answers, and they do try hard to please me, so that I really cannot help being proud of them.

"The boats, four of them, that wintered here, have at last all gotten off, so in a few weeks we may expect our hospital supplies. The cabin next door, which we have secured, will give much more space than the one we occupy, as there is a building larger than this, with a smaller one at the back which will serve as kitchen and store-room. There are two large windows already, but we shall need two more."



# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

*Spirit of Missions October 1897*  
A LETTER FROM THE REV. MR. CHAPMAN.

I WROTE a short note a few days since in haste, saying that we were well, and had passed a favorable winter. My report will be made to the Bishop, and I desire now only to give a brief account of what we have done. Our grateful recognition is due, first, to the mercy that has spared us. With the close of last year's correspondence it seemed as though it might be a year of great destitution, if not of starvation, on account of the summer catch of salmon being very small, and indeed so small that the natives would neither sell at advanced prices, to any considerable extent, nor would those who might have been buyers tempt them to sell, for the most part, on account of consideration for them. We were likely to have been left without a supply of flour at the mission, through a mistake; but the captain of one of the boats made an extra trip to supply us, so late in the season that his boat had to fight her way through the ice, and it was a question whether he would be able to return. So both the mission and the trading station at this place were well supplied, and with a good winter catch of fish, we all came through the season of scarcity very well, and were able to relieve all real suffering that we encountered. The comfort of having good and judicious neighbors during a time of such considerable natural anxiety was inexpressibly great.

I am glad to be able to write that, although we felt unable to keep more than two or three boarding-pupils, yet the school never had so prosperous a year. The plan of holding the parents accountable for the attendance of their children worked almost to perfection, so that only two or three parents suffered their chil-

dren to get so many demerits as to lose their standing. Several hundred visits were made by parents to excuse their children, and the children themselves, seeing their elders so appreciative of their opportunities, were on their part better behaved than ever before, and most enthusiastic about their work. The teaching has been elementary, and it has not been possible to push individuals far in advance of the rest; but our faithful teacher has had the great satisfaction of seeing some half-dozen, who had been accounted dullards, come forward and take rank with the others of their age. The teaching has developed an undoubted interest in the Bible narrative. The children have drunk it in eagerly, and have spread it among their associates, and in many ways it has borne fruit. I most thankfully bear a pastor's testimony to the value of such service.

In my work of translation I have had the valuable help of a young man trained at the mission, a devoted communicant, and for a long time a member of my household. With his help the Gospels for the various Sundays and saints' days have been translated, so far as the Fourth Sunday after Easter. He has also been my attendant upon two missionary journeys, and has shown a disposition and capacity to undertake independent work.

November 9th to 17th, 1896, was occupied in a visit to the villages upon the Chageluk Slough, to the eastward from Anvik. It is my hope to establish a school there with a native teacher. The people show an excellent disposition, and have proven themselves in earnest about building a house for gatherings for instruction and worship.



On December 7th to 24th I visited them again, continuing my journey to the villages on the Innoko river. Here also I found the people friendly and well disposed, and had help in speaking to some of them from a former pupil. I may say here, that most of the young men who have been growing up during the past ten years are sober and steady fellows, and commend themselves generally to those who have dealings with them. Everywhere I found the people desirous of having some of our people settle among them, and while the desire for material advantage shows very plainly, still I think they are by no means blind to the advantages of the school, and of moral training. Frequently I have heard expressions which show that the thought of providence is not a strange one, and sometimes I have heard childlike expressions in which superstition and faith are occasionally curiously mingled. The sense of accountability to an unseen God, it seems to me, is not strong, and in the case of many of our communicants, especially, it has caused me bitter disappointment. I trust that those who have been accustomed to pray for us—for me and for this people—will remember us constantly at the throne of grace.

On Thursday, April 1st, I undertook a journey to the Kuskokwin river, taking with me Isaac Fisher, the young man whom I have mentioned, and visiting on our way the Moravian brethren at Ugavigamute, latitude  $61^{\circ} 30'$ , longitude  $160^{\circ}$  west from Greenwich. We went up the river to Vinisahle, latitude  $63^{\circ}$ , longitude  $155^{\circ}$  west. I was attracted to this region because it includes many Ingilik villages, and I found that from the Redoubt Kolmakof, which is perhaps one-fourth of the distance between the two places named, the remainder of the villages to the northward use both the Esquimaux and the Ingilik languages—the men being mostly Ingiliks, while many of the women appear to have been taken from the Esquimaux villages farther down the river, where the Russian Church has long had an opportunity for evangelizing the people, and where the Moravians have now for more than ten years been doing faithful work. The Redoubt Kolmakof is a trading-station

where I had a pleasant surprise in meeting an old acquaintance, the wife of the young man who has charge of the station, formerly a pupil in the school kept by Mr. Tuck at Unalaska. This lady and her husband received us with real kindness, and did everything in their power to make our journey successful.

The dialect in the remaining 200 or more miles between this place and Vinisahle is Ingilik, of a type nearer to that of Anvik than in any other district speaking the Ingilik language, except the Chageluk villages and the two or three villages near Anvik on the Yukon. It is much closer than that of the Innoko, or of the villages of the Nulato group, and we had no difficulty whatever in being understood. These people appear to have had very infrequent ministrations from any religious body. Most of them were absent from the villages on their spring hunt, and the remainder were in a destitute condition, from the same causes which led to the scarcity of food on the Yukon. We had the greater cause, therefore, to appreciate the kindness which they showed to us, for several times they supplied us out of their own scanty store, knowing that we had still a long journey, and expressing their compassion.

We should probably have concluded our journey without accident if we had not attempted to cross from Vinisahle to the Innoko without a guide; but we followed a hunting trail which led us out of our course, and for three weeks we wandered in the mountains, seeing no one from the time we left the Kuskokwin until we arrived at Anvik. We lost our entire equipment of sled, tent, dogs, sleeping bags, etc., except what few things we could pack upon our backs. Lately our packs were returned by a native who found them and who was looking for us for four days, until he had news of our trail having been found, going toward the Yukon.

I do not know that I have had any purer pleasure than I had in receiving the visits of our native friends on my return. There has usually been some suspicion of an ulterior motive; but on this occasion I began to understand that I was receiving neighborly attention.

After the breaking of the ice in the



*Spirit of missions* MISSION HOUSE, POINT HOPE.

FROM MRS. PREVOST.

Oct- ST. JAMES'S MISSION, 1897  
FORT ADAMS, YUKON RIVER.

*July 17th*: On the 27th of June I left the mission for St. Michael's, to transact business for Mr. Prevost, who, in the "Northern Light," was visiting and instructing the natives at their various fishing camps along the river. It was with my first feeling of depression I made the journey, for I knew, if no help came, I should have to return to the States, Mr. Prevost not feeling satisfied to leave me so much alone with only children at the mission. You may imagine my joy and surprise on arriving at the wharf at St. Michael's at seeing there my darling mother; I could not believe I saw aright, and not until she was in my arms could I imagine her a reality, and not a phantom. Safe and well in Alaska, it seems yet a dream!

How my heart rejoiced, too, to welcome a dear deaconess to the field! How our dear Bishop's hands need to be upheld in his great and trying work, with so few laborers! God grant she may not find the isolation too great. But somehow, if one's time is fully taken up, this does not readily occur. Bishop Rowe,

who was also at St. Michael's, to my pleasure and surprise, intended visiting Point Hope on the "Bear," but the cutter was otherwise commissioned, not going at all in that direction, and he therefore decided to go up the Yukon immediately to Circle City. A large number of the English Church missionaries were on the boat, so we were a very pleasant party. The trip up the river was quite delightful, with very few mosquitoes. The Bishop thought well to leave Miss Deane at St. James's Mission until he has been at Circle City, where he proposes placing her and starting the hospital. I am so happy that work will be in progress.

The Klondike gold excitement has depopulated Circle City, but the general opinion is that almost all will return, as the creek is by no means worked out, and Klondike will be overrun.

It gave us pleasure to stop at Anvik, where all the good missionaries looked so well and happy. The boys' building is up, and is quite imposing for Alaska. I left one of my girls with Miss Sabine, and hope to send a number more.

On arrival at St. James's Mission we found the house closed and village deserted. Only for our good Bishop being



My dear daughter had come to meet me at St Michael, although she dared not nope to see me there. You may imagine the meeting! She had taken the three girls and little Arthur along, so Mr. Prevost could close the mission and make a trip up the Tanana with the "Northern Light" to visit the fishing camps. On our river journey back to the mission we stopped at Anvik a half an hour, and had the pleasure of visiting Mr. and Mrs. Chapman, their home, the chapel, and Miss Sabine's school-house and rooms. I was delighted to have made the good people's acquaintance there. They were all well, and have passed a comfortable winter.

We have had the great pleasure to travel from Unalaska with our dear Bishop Rowe. I don't know what we would have done without him, both Miss Deane and I, to see to our belongings and to our welfare—so thoughtful and so kind to every one, that he has endeared himself to all who have travelled with him. On our arrival at this mission we found it deserted. Mr. Prevost, not expecting the "Alice's" return for two or three days was away still with the boys, all the natives were on the fishing grounds, and the poor, dear Bishop, after opening the front door with clouds of mosquitoes tormenting him, had all our provision carried in by the hands on board the "Alice." We expect him back from Circle City every day now. What a noble, disinterested, consecrated man he is!

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FROM MRS. CHAPMAN.

ANVIK, ALASKA, July 13th, 1897.

I want to thank you for the Hand-Book, which we have found interesting and instructive. There is much there that we needed to know, and were glad to find. It appals me to think of being the president of the Alaskan Auxiliaries, wherever they may be, and it seems to me that it would be so much more proper that Mrs. Rowe should have that place, that we cannot forbear writing about it again. Who are all the powers that be, that I may call upon them to put Mrs. Rowe in her right place? I felt it to be a mistake that her name was not at the

head of our list of Alaskan officers in the Hand-Book.

Miss Sabine is sending you her report of the work of our Auxiliary. How to begin here was a problem. The people are so poor in what we call riches. I could hardly face them and ask them to *give*. How well they responded when we asked them for something toward the United Offering you know. Then we thought of the sewing. Mr. Chapman thought that if they had a good mitten pattern, they would be able to sell their mittens on the boats going up the rivers. Then a kind friend made us a present of a fine, soft moose skin, with which we could face many pairs of flannel mittens. He also gave us an order for twenty-five fur-trimmed caps and twenty-five pair of socks. These last are made of strong, white drill, with flannel linings, the approved sock in this country for wear inside of the native boots. So we set to work. The material was given us by the Auxiliary, and the patterns made as nearly right as possible. As you will see by Miss Sabine's report, we finished twenty-two pairs of socks, besides two pairs knit by Miss Sabine, eight pairs of mittens, and four caps. The payment for these we expect to give into the treasury.

Our first meeting of the year was on November 4th, and we held twenty-two meetings. The women were always glad to come. We had to make the meetings strictly invitational, otherwise we could not properly portion the work and oversee it. (Their ideas are not like ours, and if the edges did not come out even they were promptly trimmed off with the seissors, to the detriment of the looks and fit of the article. One pair of mittens was finished at the wrist to fit a much too small binding, and the mittens would not go on. A skein of wool was sewn between the lining and the outside.) So only seven at the most were admitted, and the others came by turn. We had twenty-two names on the list. Then there was always the babies. Funny little things! I did wish you might drop in and see for yourself how happy we are. The women took pains with their appearance, and came clean and neat, and the babies would roll about on the floor or sleep like little kit

It may be that our poverty in the matter of help from home may turn to our riches in the matter of native help. I am hopeful, at present, of being able to train a young man as teacher and evangelist. He has an excellent disposition, and has assisted me so much in translating, in addressing others, etc., that it seems as though he were well on the way to becoming an efficient member of our staff. He served during the winter for his bare maintenance, leaving profitable work, on

my promise to represent his position to Bishop Rowe, and to recommend that some provision should be made for him, and the Bishop himself anticipated my wishes with regard to him; so that here again I am encouraged. And at the same time a letter comes to tell me that fifty dollars are at my disposal for any extraordinary expense; so that his needs are provided for—at least for the present. I trust I am learning to be more ready to ask for any needed help.

## ALASKA.

### MESSAGES FROM POINT HOPE.

BRIEF letters written by Dr. Driggs on August 5th and 12th, and mailed from Seattle, September 10th, bring tidings from our farthest outpost. Dr. Driggs writes:

"This is a very busy week with me, for last Sunday the 'Granic' landed my new supplies and mail. The 'Bear' also arrived, but anchored not longer than two hours, as the captain was in a hurry to proceed on to Point Barrow. Usually there is a few days' difference between the arrival of these two vessels, which gives me a chance to receive my mail and

to answer all correspondents before the arrival of the cutter.

"August 12th: I send you three photographs; No. 3 is the picture of my new home. Chummeroona and Ahviksinya, two of the mission scholars, are standing in front. There were two others, but they ran away and hid just as soon as they saw that I was going to take their photographs. The long boarded portion is the woodshed, while the thickly sodded part with the roof window is where I live. No one to look at it from out of doors would think that there was such a nice cosy home within."

—An interesting letter was submitted from Bishop Rowe, dated Sitka, Alaska, May 13th, in which he gives particulars as to the probable cost of what he has been compelled to undertake in the way of the purchase of property and building operation, at Circle City, Douglas Island, and Prince of Wales Island. This is published in another part of this magazine. A belated letter from the Rev. John W. Chapman, written last autumn, recites that he had just returned from a visit to the Chageluk country, where he left one of his pupils to begin the work of gathering in and teaching the children with the hope of establishing a school there. *July, 1897 - Spirit of Mission.*

### A LETTER FROM BISHOP ROWE.

I AM afraid that I have not explained our situation at Circle City as clearly and directly as I ought to have done. I am responsible for Mr. Bowen's salary while at Circle City, although nothing has been said to me on that subject by Bishop Bompas; but it is right that I should pay it for the time he is there. His salary is \$750, I think, per year. I cannot pay him out of the "specials"; these are not sufficient for this and the many other demands made upon them.

The property I bought for our mission at Circle City cost \$1,300. I have as yet paid nothing on this. While not pressed, I feel that I ought to make a payment soon. Yet I have not seen my way to do

so, for I have been using the specials almost fully to complete and pay for our work at Juneau. The lot is fifty by 100 feet, situated on the bank of the river and most central. The building is of logs, the main part thirty by twenty-four feet, wing twenty by eighteen feet, and is well built. It cost, irrespective of the lot, \$1,300, and would cost more now. I was considered very fortunate in getting it at all, or for that price; but I had been of service to the owner during sickness, and he let me have it on such favorable terms in consequence. It has been most serviceable, and now that so many are finding their way to the Yukon river, it will be found more and more important and valuable.





tens in their mothers' hoods. Sometimes I was almost startled to see two bright little eyes looking out at me before I was aware that there was a baby in the room. Next year we hope to have a picture taken of the women at work. Their stitches are very pretty, but they sew with their thimble on their fore-finger, pulling the needle towards them with their thumb and middle finger. Are there too many details? If the articles sell readily this season, we shall try the same work another winter. Here we can use remnants of flannel or firm worsted dress goods that the ladies at home can spare. We use only new cloth in making articles for sale.

I have wanted to write you about the boxes which we received from the Auxiliaries in the West. The ladies send such nice boxes, with everything just right. Bedding and towels, soap, ready-made aprons and dresses, books, pictures, toys, of all kinds, until it seems as though they were inspired. How they seem to know just what we need and when, is more than I can understand. They have sent so much that we don't need to ask for anything more. May they be blessed in the measure with which they have given.

I want to write just a word about our friend, Mr. Hendricks. He is going home this year, and during the winter he expects to go East, and will very likely call at the Missions House. I mention his name, that you may recognize it when you hear it announced, and that you may recognize a friend from Anvik. He has been here for two years now with Mr. Prevost. He was baptized here, and afterwards confirmed by Bishop Rowe, and has been a good right hand to Mr. Chapman, and a staunch friend to us all.

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FROM MR. CHAPMAN.

*March 11th*: I have taken the census of this region, by families and individuals, with the exception of two villages, estimated from the count of a man who lives in one of them. It will reach nearly 700, exclusive of the Roman Catholic establishment at Kosureffsky, and includes the Culchan, the Chageluk, and the portion of the Yukon, forty miles each way from Anvik. The list consists mostly of the names of individuals, and

I hope to complete it this spring and to visit the Kuskokwin. The Culchan returns only 125 names, not nearly so many as the Chageluk, and less than Anvik alone.

*July 12th*: With your letter came all the rest of the news of a year. It is a dreadful bustle that poor old Rip gets into then! Happily our news was all good news, and the relief when we knew of the hopeful condition of our missionary treasury was very great. How nobly the Church met that emergency! It is a good thing to have felt the strain, if we have learned to trust our Help. Then, too, those who responded so well will hardly be lukewarm friends of missions in the future.

We have our moments of despondency here, of course, and one of them has just had a favorable ending. I put in a salmon trap this year, hoping to lay in a supply for the winter, and so lessen the expenses of the school, or, rather, make our resources reach farther. Last night the report was brought that it had been maliciously broken, and, knowing how the spirit of mischief spreads, I was in a good deal of distress about it. But this morning it was found to have been as mysteriously repaired, either by a penitent, or by some unknown friend, and I can hardly tell you how much clearer the heavens seemed. I feared that the people might have settled it among themselves to make my fishing unsuccessful, in order to compel me to buy; but I should hardly have done that, and there would have come a conflict, with possible damage to the school.

We had but a short time to spend with our friends when the boat came; but, by the courtesy of the captain, we were able to see them all. The Bishop gave us a genuine surprise. We supposed he was at Point Hope. I was sorry that no one came to assist either Miss Sabine or myself; but I feel that the Board, by its corporate action, met all its responsibilities as regards us, and so I am quite happy that so much has been accomplished, and we shall cheerfully keep on, developing our work as well as we can.

I am glad to think that the establishment of the boarding-school is assured at last.



I also got the promise of two lots about 100 yards away from the above property to be used for a hospital. These had two cabins on them, but small and of no particular value to us. The price asked was \$800, which the miners assured me they would pay when we gave them the hospital, and on our terms. I have no assurance that this promise will stand.

My plan for a "make-shift" hospital is as follows: a suitable log-building, which is the most economical for such a country. I intend to be on the ground myself, assist in getting the logs, and oversee the building, at which I could do much work myself. In this way I could keep down the expense of labor, which is on an average ten dollars per day. Even so it would cost much money. The logs cost from one dollar to one and one-half dollars each. Some labor would be required; lumber for flooring, windows, etc., would be expensive. Mr. Bowen figured out the cost of such a building at about \$1,500, with our own labor thrown in. That is a close estimate, I think. To meet this I thought that I could rely on specials; but I am not so confident now of this; and yet we have simply to go on and do it, now that our hands have taken hold of the plough. Such are the responsibilities, prospects, and situation at Circle City, which, I hope, have been stated clearly.

This prospective hospital will be in a sense but a "make-shift," because we shall not be able to give all the conveniences and comforts of a modern hospital. I do not aim at that, nor do I think the conditions would justify me.

I have sent an order for four spring cots to San Francisco; an order for medicine and such ordinary things as are always needed in the care of the sick; all for Circle City. Time is so important that one has to act, taking things for granted. As it is, it will be a great favor to me to get these things to Circle City this year. I tried to keep the order down to about \$150 exclusive of the cots, but am not sure that I succeeded.

I also had to order supplies in case a missionary was appointed and also with a view to the requirements of the hospital, although I am afraid the order is very insufficient for both; the cost, with freight to Circle City added, will be large enough. It will be hard for you to realize the importance of making provision for our work and workers in this way. This bill will include food supply, kitchen stove and utensils, lamps for the church and hospital, and oil. My estimate of this bill, including the medical order, is \$500 at least, and there will be the freight besides; but I can assure you that the whole thing is kept down to the bare necessities.

Turning to another subject, which is going to involve considerable drain upon my specials, I will mention it before giving you a statement of the funds at my disposal. What I refer to is the erection of a mission building on Douglas island. We have at last secured a lot gratis, and now we must build. It will be a combination chapel and house for the missionary. The cost will be \$1,000. I am

to furnish \$500 of this, and the rest will come from the people. I am in hope that the Society of the Double Temple will relieve me of this \$500. In any case I must see it started before I depart, and leave \$500 to be drawn in my absence.

The funds to my credit at the present time are \$970.92.

The obligations to be met are:

Mr. Bowen's salary, \$750\*; property at Circle City, \$1,300; mission church, Douglas island, \$500; medical supplies, \$150; hospital cots, etc., \$50; freight, undetermined; hospital building, Circle City, say, \$1,500. This will give you exactly the condition of things at the present time.

I would suggest that the obligation to pay for property at Circle City, and to erect a hospital there, be made known as needs, and "specials" asked for the same.

I desire to add the following as a probable course I think wise to pursue in case no suitable missionary is found and appointed for Circle City: to ask Mr. Prevost to go there, for the present at least, relieve Mr. Bowen, and get everything in preparation for the winter's work. I cannot emphasize too strongly the importance to us of taking care of our work at Circle City. An unmarried man is not quite as well suited for it as a married man. Besides, Mr. Prevost would be most acceptable to all and would be efficient in getting our work under way, at the same time getting the sympathy and aid of the miners. I think that his experience of the cost of things at Fort Adams will make him careful at Circle City. A young man, if appointed in time to leave San Francisco in August, would be suitable at Fort Adams. Of course I should regret to leave it without some one, and yet of the two it could stand it better than Circle City. Nothing has been done so far in the removal of the mission, and probably not much will be done or can be this year. Were it not that I am very deeply interested in beginning the work among the Hydaks I should stay at, and take care of, Circle City myself, but

\*After Bishop Rowe's letter was prepared for publication it was learned that the \$750 needed for the Rev. Mr. Bowen's stipend had been contributed.



## A LETTER FROM BISHOP ROWE.

THE following letter, dated at Sitka, Alaska, April 20th, 1897, has been received from Bishop Rowe:

I have just returned from a visit to Metlahkahtla and the islands of south-eastern Alaska. I had the pleasure of spending five days with Mr. Duncan, inspecting his successful mission, getting acquainted with himself and his people, studying his methods of work and consulting with him as to where he would advise us to start a mission among the Indians. I was astonished at the small number of Indians in that part of Alaska. They may be classified as follows: First, the Tsimp Theaus, who are all collected at Metlahkahtla and cared for; secondly, the Kliukits, who number but a few hundred, belonging to three different crests, scattering and becoming more and more demoralized by reason of their propensity of haunting the small communities of whites. The Presbyterians are making an effort to gather them together at Saxman and establish a mission there. These may be left to the Presbyterians. Thirdly, the Hydah Indians, on Prince of Wales island. Mr. Duncan told me that he would strongly recommend our taking up the work among these. He recommended Kasa-au Bay as a most suitable centre with many natural advantages, and his Indians said that they (the Hydahs) were desirous of having a mission and school there. They were the great warriors on this coast, and to-day are regarded as having no superiors among the other tribes, and the most industrious. Mr. Duncan said that they number from 500 to 700; that while they are somewhat scattered on the island at present, yet they would undoubtedly gather into a colony around the mission. The island is large, has plenty of good timber, is rich in minerals—gold, copper, and coal, some specimens of these I saw—while the waters abound in fish. And what is still more to the point is that no work of a missionary nature has ever been attempted among them. In one place, the ocean side of the island, but opposite to and many miles from Kasa-au Bay, a government school was started, but whether it is still in existence or not, I could not learn.

In view of all these facts, as well as the fact that so far as an Indian mission in this part of Alaska is concerned, it is this or nothing, I announced to these Indians that we would undertake work among them. I was influenced strongly by Mr. Duncan to do so, and being within easy communication with Metlahkahtla, we would have the sympathy, interest, and moral support of Mr. Duncan and his Indians. In a few weeks Dr. Campbell will go to Kasa-au and hold the ground for us.

I would therefore make the following recommendation—that the Board give me its approval in this matter and as soon as possible appoint a suitable young man (a Deacon), specially under me to undertake this mission; young, so that he may learn the language; of good sense and executive ability, and possessing, if possible, some mechanical knowledge. For having first possessed it as a mission, gathered the Indians together, gained some knowledge of their tongue, infused such a desire for Christian instruction and a pledge to live as Christians in such a colony, then to follow as time might permit with some industry, as a saw mill. I would not like the Church to lose this opportunity, therefore may I ask you to please present it to the Board, and give me some assurance that the work will be undertaken and supported before I leave for the North, which will be early in June? The first thing to be done will be to appoint some reliable man as a missionary. I know of no work which ought to be so captivating for some young man of God, intent to build up a work of so many possibilities from material new and ready for his own moulding.

At Kitchikau the inhabitants offered me five acres of ground for a mission, but I have not accepted it. I may yet, because it may develop into quite a mining centre; but at present there are about fifteen families only, five or six of whom are Indians. It is, however, of small importance compared to the work that may be opened out among the Hydahs.

I had a very tempestuous cruise and got so drenched that together with wretched sleeping quarters, I caught a very bad cold. I wanted to reach Sitka in time for Easter and had no end of difficulties to overcome in order to do so. I paddled through storm and rain to catch the steamer for Juneau and was picked up by her in mid-channel. Then at Juneau I could not get a passage to Sitka except by purchasing a ticket for Cook's Inlet, and this I did, just reaching Sitka on Saturday before Easter. But the appreciation and joy of the people here for Easter services richly repaid me. The services were glorious and profoundly impressed all. The congregations were large and composed of Russians, Jews, Japanese, Indians, Roman Catholics, Presbyterians, Episcopalians, etc. Our services have made such an impression here that now they do not know how they will live without them when I leave.

I may go direct from Unalaska to Point Hope in June, then visit the Yukon in September on my way back.

VOL. LXI.

*Spirit of the* JULY,  
*July 1896*

ALASKA.—The Rev. H. Beer writes that the erection of the new church building at Juneau has been begun, and that it is hoped that the building may be so far finished as to permit its use for public worship, even though it may not be completed in all respects. The contract for the carpenter's work calls for the expenditure of \$1,300. This does not include the ceiling of the interior nor the cost of the glass for the windows.

The rectory has been completed, but is unpainted, and Mr. Beer is comfortably installed in it.

*Departure for Alaska of Mrs. Rowe and Mrs. Beer.*—A valued correspondent writes from Tacoma, Washington, June 9th, as follows: "In the evening of June 1st we saw Mrs. Rowe and Mrs. Beer safely established on the 'Topeka,' and they sailed some time during the night. The Rev. Dr. Nevius and the Rev. Messrs. Church and Applegate and others were also there, helping to get them comfortably settled."

DELAWARE.—Bishop Coleman spoke as follows in his last annual address to the



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A LETTER FROM BISHOP ROWE. *Sept 1876*

THIS is the first opportunity I have had of writing you since I left southeastern Alaska, and another will not occur until October, that is of having it reach you, and I am going to avail myself of it. I cannot give you a report of all my work since my consecration, because my full notes are not with me, but I will give you, in brief, some account of it.

In Juneau the Rev. Henry Beer is thoroughly and earnestly at work. I believe that he will be eminently successful there. Already he has won the confidence of the community, and his strong personality has been influential for good. The mission house was under erection when I left Juneau, and is now, I believe, occupied by the missionary. The church is also in course of construction, and will be ready for services probably by this time. This work was most important, and I am full of gratitude to our many friends for helping towards its realization.

Douglas island has been visited by me, and Mr. Beer has taken it under his care. Sitka, Killisnoo, and other places, were visited, but I am unable to make any definite statement in regard to these at present.

On April 22d, I left Juneau by the overland route for the Yukon river. Upwards of 600 or 700 men had already started by the same route for the mines at Forty Mile and Circle City. I was continually meeting them, journeying with them, and on Sundays holding services in one or other of their tents. On the whole, they were a splendid lot of men. I am sorry that I cannot describe the trip fully, for it was most interesting, but the account would take up too much space and time—yours as well as my own. After crossing the Summit, Chilcoot Pass, I hauled my own nineteen men last year met their deaths, and, I am sad to hear it, several this year, but through all, we were preserved by God's mercy and brought in safety to our journey's end.

We reached Forty Mile, 760 miles from Juneau, on Saturday, June 6th—we had worked night and day in order to get there for Sunday. It is the headquarters of Bishop Bompas, known in all the Church for his long and devoted service amid the Indians of the North. He had just gone down the river, and I failed to see him then; later I met him at Circle City; but Mrs. Bompas was at home, and by her wish I celebrated the Holy Communion, and was touched to have her hand me the offertory of seven dollars for the young and neighboring Missionary District of Alaska. I held service also for the whites.

On June 11th, I reached Circle City, 240 miles from Forty Mile, or 1,000 miles from Juneau. This place started into existence about eighteen months ago. It possesses now about 300 or more log-

sled with a load of 450 pounds over Crater, Long, Linderman, Bennett, and Horse lakes, and their connections of cañon and river. I made arrangements twice to have men take me and my companion in their boats when built, but the arrangements were broken, and I was compelled to build one for myself. All the men camped at Caribou Crossing said they would each give me a day if I built there, but I determined to help myself; so we felled our trees, rolled them on the sawpit, and whipped out lumber enough for a boat in a part of two days. This work was so hard that for many nights my arms pained me so much as to make sleep out of the question. We built our boat, twenty feet long, twenty-five inches wide on the bottom, and left Caribou Crossing before our friends, who had offered to help us, had got their own lumber sawed. How useful these trees are to the traveller through this long uninhabited and almost destitute region! They serve as fuel and lumber for boats, furnish gum to pitch the same, their boughs serve as beds, etc. From Caribou Crossing we drew our boat, which, loaded with our outfit, weighed 1,400 pounds, on sleds over Tahkeesh lake, Marsh lake, Labarge lake, about 120 miles in all. This was hard work, requiring all-night travelling, avoiding bad ice, and finally, where we broke through, three days of ice-breaking; but it had its compensation, in the fact that the hardy men on the same journey were surprised into a respect, not only for one who shared their work, hard food, and dangers, but for the Christianity, which, to make it known, would enable a man to do this and come so closely to their conditions.

This trip involved taking great risks in navigating cañons and rapids, amid which

Now the question I had to face was how to take care of all these souls and shepherd them. How I regretted that I had not brought a missionary in with me to leave among them! The Indians all belong to us; eight-tenths of all the whites, or more, are Protestants; yet I was aware that Roman Catholic Priests and sisters are now on their way to start work in Circle City and build a hospital, and while I was arranging for property, to my relief Mr. Prevost came to Circle City and together we were able to come to some settled plan. We agreed that we should at once take possession, and that for a time he would look after the work here, making provision for his own in the meantime, and with supervision of all the Indians between Fort Adams and Circle City. So we called miners' meetings, got them to sign and pledge their approval and support of our work; and secured a promising location. I have, therefore, secured property for our purposes and Mr. Prevost will this summer look after the erection of necessary buildings. Property, suit-



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cabins, 800 white inhabitants, which are increased to 1,200 in the winter, and 350 Indians. The Indians come from the Porcupine, Tananan, Charlie, etc., and will undoubtedly make this place a permanent headquarters for trading. The town is only under such discipline as the miners feel like enforcing; but these are of a high grade, and the result is that remarkable good order prevails. Of course saloons abound, where "hoock" is made and retailed; gambling is also prevalent. I have spent over five weeks here, visited all the people, and held services among the Indians and the whites. My services, I was told, have been the first ever held in the place. The Indian services were most impressive, and were conducted partly by myself and partly by one of the well taught Indians of Bishop Bompas, now of Alaska. Poor creatures! Many of them were ill with scurvy and other diseases. I baptized six, and celebrated the Holy Communion among them.

able and near the river, is all taken up, hard to get, and very high. Everything is very expensive—I am paralyzed at the cost of things here, because not used to it—and, while I will explain more definitely in my next, I must say that judging from Mr. Prevost's bills, all this work will need very much money, and yet it must be undertaken in faith that the money will come.

I stopped at Fort Yukon, and felt it important to spend \$200 to build a log cabin for services and pay \$100 to William Lalo, lay-reader, for holding services among the Indians. I must have two or three young helpers here by next spring, but this is a subject for later consideration.

This letter is long, written on a shaky boat, on which Miss Sabine, Mrs. Bompas, and Mr. Prevost are my fellow-travellers, and you must pardon it.

P. T. ROWE.

YUKON RIVER, ALASKA, July 18th, 1896.



SITKA, ALASKA, BISHOP ROWE'S PLACE OF RESIDENCE.



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*Spirit of Missions*

## DOMESTIC MISSIONS.

### FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

### A LETTER FROM BISHOP ROWE.

SITKA, ALASKA, April 20th, 1897.

I HAVE just returned from a visit to Metlahkahitla and the islands of south-eastern Alaska. I had the pleasure of spending five days with Mr. Duncan, inspecting his successful mission, getting acquainted with himself and his people, studying his methods of work and consulting with him as to where he would advise us to start a mission among the Indians. I was astonished at the small number of Indians in that part of Alaska. They may be classified as follows: First, the Tsimp Theaus, who are all collected at Metlahkahitla and cared for; secondly, the Kliukits, who number but a few hundred, belonging to three different crests, scattering and becoming more and more demoralized by reason of their propensity of haunting the small communities of whites. The Presbyterians are making an effort to gather them together at Saxman and establish a mission there. These may be left to the Presbyterians. Thirdly, the Hydah Indians, on Prince of Wales island. Mr. Duncan told me that he would strongly recommend our taking up the work among these. He recommended Kasa-au Bay as a most suitable centre with many natural advantages, and his Indians said that they (the Hydahs) were desirous of having a mission and school there. They were the great warriors on this coast, and to-day are regarded as having no superiors among the other tribes, and the most industrious. Mr. Duncan said that they numbered from 500 to 700; that while they are somewhat scattered on the island at present, yet they would undoubtedly gather into a colony around the mission. The island is large, has

plenty of good timber, is rich in minerals—gold, copper, and coal, some specimens of these I saw—while the waters abound in fish. And what is still more to the point is that no work of a missionary nature has ever been attempted among them. In one place, the ocean side of the island, but opposite to and many miles from Kasa-au Bay, a government school was started, but whether it is still in existence or not, I could not learn.

In view of all these facts, as well as the fact that so far as an Indian mission in this part of Alaska is concerned, it is this or nothing, I announced to these Indians that we would undertake work among them. I was influenced strongly by Mr. Duncan to do so, and being within easy communication with Metlahkahitla, we would have the sympathy, interest, and moral support of Mr. Duncan and his Indians. In a few weeks Dr. Campbell will go to Kasa-au and hold the ground for us.

I would therefore make the following recommendation—that the Board give me its approval in this matter and as soon as possible appoint a suitable young man (a Deacon), specially under me to undertake this mission; young, so that he may learn the language; of good sense and executive ability, and possessing, if possible, some mechanical knowledge. For having first possessed it as a mission, gathered the Indians together, gained some knowledge of their tongue, infused such a desire for Christian instruction and a pledge to live as Christians in such a colony, then to follow as time might permit with some industry, as a saw mill. I would not like the Church to lose this opportunity, there-

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### THE REV. MR. EDSON'S WORK IN ALASKA IN 1895-96.

#### THE MISSIONARIES.

Dr. Driggs sailed on the 6th of August, 1895, on the U. S. S. "Bear" on her northward passage to Point Barrow. Owing to the heavy ice off Icy cape, the ship was unable to reach her destination, and two weeks later returned, anchoring in front of the mission, when I again had the privilege of seeing the doctor for a few minutes ashore. I am glad to be able to report that with the exception of one week I have been usually well and able to attend to all my duties.

#### THE NATIVES.

Last year the whale-ships on their northward passage took nearly 100 natives to Herschel island. The reason alleged was that the influence of the Church of England missionaries was such that they could not secure native workers in that region. Of those taken from Point Hope thirty-one were pupils of our school. The general health of the natives has been good since our last report. We have lost but one scholar by death—Attungunna, a bright boy thirteen years old.

The past winter has been one of the best for hunting in the history of this place. Thirty-three whales were killed, eleven of which yielded marketable whale-bone, while, what is of greater importance, the rest furnished abundance of meat. The natives also killed the usual number of seals, and fifty-three polar bears. One morning some of the boys told me that there were tracks of a large bear near the school-house. I went out to investigate the report, and found that the bear had visited my wood-pile during the night, and from there crossed over to Tigara village, where he had been killed by a native. Early in the month of November, 1895, the Point was invaded by quite an *aveating* at her husband's hands because of her refusal to comply with his wishes in this matter of a temporary exchange of wives. Yet again, I have heard of another young wife, also a former pupil of the school, who replied to the enticements of a white man: "God will see me." So, even amongst these poor people, the Gospel of Christ our Lord is not without its witnesses and martyrs.

I realize how imperfectly a report like this represents a year's work, for a few strokes of the pen suffice for days, per-

army of lynxes, which furnished the natives with a good deal of profitable sport, the skins being worth \$1.50 each in trade on the ships. At this time the Esquimaux men are nearly all out on the ocean ice shooting *oo-ga-rook*—the great seal—and walrus. The snow has nearly all disappeared from the land, but the sea ice still holds fast to the shores, and it hardly seems possible that within two weeks we ought to see ships here. The snow-fall has been very light the past winter, but the cold very severe. My minimum thermometer registered 40.5 degrees below zero. To-day the temperature is thirty-eight degrees, or only six degrees above freezing.

#### THE SCHOOL AND SERVICES.

The school term began as usual October 15th, and continued until the beginning of the whaling season, April 15th. Thirty-four scholars were registered the first day. This number soon increased until the maximum was reached, November 7th, when forty-six were present. The daily average for the whole term was thirty-five. After the removal of the mission house to its present site, and the erection of the large shed, I made three long tables at which all the scholars, except those of the chart class, were seated during the sessions of the school.

The daily devotional exercises begun last year were continued the past term, and in connection with them I frequently gave instructions on the Ten Commandments. One great hindrance to the progress of the scholars is that the text-books used are those prepared for schools in civilization, the lessons in which are about many things that civilized children see and hear of daily in their homes, or observe at large in the communities where chance months, of cautious, patient labor performed in fear and trembling—fear that one's words and actions may not be the wisest under all circumstances, and trembling at the recollection of the terrible interests at stake. I have been alone—no one to counsel with—yet *not alone*; for I cannot forget that Jesus said: "I am with you always." Again, dear brethren, pray for us.

E. H. EDSON,  
Missionary.

ST. THOMAS'S MISSION, POINT HOPE,  
ALASKA, July 1st, 1896.





fore may I ask you to please present it to the Board, and give me some assurance that the work will be undertaken and supported before I leave for the North, which will be early in June? The first thing to be done will be to appoint some reliable man as a missionary. I know of no work which ought to be so captivating for some young man of God, intent to build up a work of so many possibilities from material new and ready for his own moulding.

At Kitchikau the inhabitants offered me five acres of ground for a mission, but I have not accepted it. I may yet, because it may develop into quite a mining centre; but at present there are about fifteen families only, five or six of whom are Indians. It is, however, of small importance compared to the work that may be opened out among the Hydahs.

I had a very tempestuous cruise and got so drenched that together with wretched sleeping quarters, I caught a very bad cold. I wanted to reach Sitka

in time for Easter and had no end of difficulties to overcome in order to do so. I paddled through storm and rain to catch the steamer for Juneau and was picked up by her in mid-channel. Then at Juneau I could not get a passage to Sitka except by purchasing a ticket for Cook's Inlet, and this I did, just reaching Sitka on Saturday before Easter. But the appreciation and joy of the people here for Easter services richly repaid me. The services were glorious and profoundly impressed all. The congregations were large and composed of Russians, Jews, Japanese, Indians, Roman Catholics, Presbyterians, Episcopalians, etc. Our services have made such an impression here that now they do not know how they will live without them when I leave.

I may go direct from Unalaska to Point Hope in June, then visit the Yukon in September on my way back.

P. T. ROWE,  
Bishop of Alaska.

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### ST. MATTHIAS'S MISSION, ASHEVILLE, NORTH CAROLINA, AND ST. ANDREW'S MISSION, SOUTH CAROLINA.

IN publishing the articles contributed to the May number of THE SPIRIT OF MISSIONS on the work among the Colored people we regretted that limited space prevented us from giving illustrations, which were in hand, of St. Matthias's Mission, Asheville, North Caro-

lina, and St. Andrew's Mission, near Charleston, South Carolina, described on pages 248 and 257 of that number. We give these illustrations, therefore, this month, feeling sure that they will be interesting to all the readers of the magazine.

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### THE DEEP SEA FISHERMEN OF THE NORTH ATLANTIC.

ANYONE who has crossed the Grand Banks in clear weather, has doubtless seen one or more of the fishing schooners which frequent that vicinity. Here in the summer time a large fleet of American vessels are engaged in cod and halibut fishing, and even in winter a smaller fleet are occupied in the halibut trade for the fresh market. These vessels carry "all hands," from eighteen to twenty men, and are away from port from five weeks to six months. They market their fish on shares, the vessel sharing one half, the men the other, minus what are called stock charges. Every trip is not successful, and some-

times, when the catch is large, the market is unsatisfactory. Besides these vessels, there is a large fleet engaged in fishing for cod with hand lines on George's Bank. Another fleet is known as "haddockers" that in winter time supply the fresh market at T wharf, Boston. Many vessels thus occupied in winter, go into the mackerel fishing in summer. They are called "seiners." The men who man the vessels are in the majority of instances natives of Nova Scotia or Newfoundland, and consequently, at least by profession, members of the Church of England. They are rarely ashore for any length of time,



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### *Spirit of Missions*

#### FIRST WORDS FROM THE YUKON. *September 1898.*

LETTER FROM BISHOP ROWE.

I TAKE the earliest opportunity to report to you our safe arrival at Circle City on June 16th. We left Dyea April 26th, spent two weeks whip-sawing lumber and building our boat, had for days to haul our sleds over the ice, and break our way through ice-fields, yet reached Dawson Saturday, June 4th, a remarkably quick journey. The river was in a high state of flood, the highest known for some years, and in consequence the Canyon, White Horse Rapids, Five Fingers, etc., were all very dangerous to run. Many boats have been wrecked at these places this year, outfits lost, and unhappily some lives. Below White Horse Rapids we recovered the body of some unknown miner who had lost his life in the rapids. We ran all these dangerous places safely, but when we were within forty miles of Dawson we came very near to losing our own lives. The currents in the raging river drew us, in spite of our best efforts, to the head of a flooded island and swept us under three trees, called sweepers, and had it not been for our mast breaking our boat would have been turned over and we should undoubtedly have been drowned. It was a perilous moment, escape from death seemed to me impossible, but God in His great goodness and mercy delivered us out of this great peril.

I spent one Sunday at Dawson, taking the services for the missionary; also a

few days for much needed rest, because the work and anxiety, preventing sleep, had left me exhausted and very nervous. There was no lack of provisions at Dawson—whiskey was the only article that had run out. Since then the first boat arrived with nothing but whiskey—6,000 gallons. Some one else reached there with 2,000 gallons, and sold this lot, I have been told, at \$75 per gallon.

I estimated the number of people on the trail to be about 20,000. It was a great opportunity to get acquainted with them, and the services which I held among them were largely attended and appreciated most deeply.

On Wednesday, June 8th, we continued our journey to Forty Mile. Here I called on Bishop Bompas and found him slowly recovering from a severe attack of scurvy. I spent a few days at this mission, holding the services on Sunday.

On Monday, June 13th, we left here in our small boat for Circle City, a distance of 240 miles. About fifteen miles beyond the boundary and at the mouth of Mission Creek I found a large camp, called Eagle City. The miners have laid out a site for a town and hundreds of lots have been taken up. The claims on Mission Creek, American Creek (a tributary of Mission) and other tributaries seem very promising and it is expected that Eagle City will be a place of some importance and permanence. The site is one of the best on the Yukon. I stopped here, got acquainted with the men, lo-

cated lots 100x100 feet for a church, etc., also took my axe, went into the woods and lined out a square of twenty rods, which I laid claim to for mission purposes.

On Wednesday, June 16th, after a hard and trying journey, I reached Circle City. I found Mrs. Prevost, Mrs. Demonet and Sister Elizabeth all well, but Mr. Prevost had gone two weeks ago to Fort Hamlin to look after our little steamer, the "Northern Light." Circle City has quite a population and has a very different outlook from what it had when I was here last summer. There is every prospect of there being a large number of people here this year. Great dissatisfaction prevails at Dawson, and some of the many thousands on their way to Dawson are sure to come on to Circle City or other points in our own territory. The ground is all staked in the Klondike section. In fact, a few men in our own territory have staked claims on every stream and tributary, so that one man will hold anywhere from one to sixty claims. This does not seem to be right, and is going to be a detriment to development, a hardship to the newcomers, and demands some legislation on the part of our government. Worse than that, some unscrupulous men have been selling claims on the outside which they do not own, or which do not exist, and men have already come here this year who mortgaged all they had outside to purchase into these, only to find on arriving here that these claims have not materialized, and they have absolutely nothing left but what outfit they brought along. People should be warned against buying into claims on the outside from irresponsible parties.

Last Sunday we had most encouraging and well attended services. I find Joseph Kwulwull going on as I left him. Every day he gathers the Indians about him and conducts service. I have been most happy in meeting daily with these people, and there seems to be a great improvement in them.

I hear that a splendid work has been done all winter at Fort Yukon, and William Loola, our Indian helper, has been most assiduous and helpful in the work.

I will remain here a week or two longer, then go on to Fort Yukon, etc. Mr. Selden has gone on to the Tanana, under whom I hope to see the mission transferred in good time, the Indians gathered back, and the work there revived.

There has been no rain for weeks, the whole country is filled with smoke, the river is falling very rapidly. Navigation is already very bad, the boats are, in some cases, in a critical condition, and unless these conditions change shortly, I will have grave fears of a very serious state of things by or before next winter.

P. T. ROWE,  
Missionary Bishop of Alaska  
CIRCLE CITY, June 21st, 1898.

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LETTERS FROM THE REV. J. W. CHAPMAN.

I have just finished a letter to Bishop Rowe, which will inform the Church of our welfare and progress up to this time, so will only say, briefly, that since my last communication, the fall work at the mission has resulted in the firm establishment of a Bible-class of young men women—the weekly attendance averaging nine or more—reading the Gospels in English, increased attendance, and excellent work in the day-school, and the completion of the inside work that I had hoped would be done upon a boarding-hall for boys.

Two large rooms, 25 x 25 feet, are thus provided, the lower one whitewashed and painted and in use for the day-school and daily afternoon services. The upper room will enable me to accommodate a number of boys. The carpenter work on this building was quickly and satisfactorily done under the direction of Mr. F. G. Pickarts, who charged for workmen's wages, including his own time, the very moderate rate of fifty dollars per month each.

We found it necessary to protect our water front from the encroachments of the river by an artificial embankment, and about half of this work has been completed, at an expense of sixty dollars.

A young man trained at the mission is now assisting Miss Sabine in the school, with a view to independent work in a



## ALASKA.

## OUR YEARLY BUDGET.

*From Bishop Rowe, Steamer Alice, the Yukon River, July 16th, 1896.*

I have my first opportunity to send out a letter to you since reaching the Yukon, and am taking advantage of it, though the boat shakes so it is not easy to write. I have just left Circle City on Steamer Alice, for Fort Yukon and Fort Adams, having been five full weeks in the former place. You will be surprised to hear that Mrs. Bompas, Miss Sabine and Mr. Prevost are fellow passengers. Miss Sabine is taking a much needed and merited vacation, by a trip up the Yukon to Sixty Mile and return. Mr. Prevost had to come to Circle City, and spent the last week there with me. It was to me an unexpected pleasure to meet them both. And now to business: I greatly desire that you secure for our hospital work on the Yukon the young nurse who has offered herself for Alaska, and about whom you wrote me not long ago. Again, I learn that Dr. Glenton has sent in her resignation. If so, I wish you would so arrange it that the nurse should not be a substitute for Dr. Glenton, but a new helper. Then the doctor's place can be filled by one of three new and vigorous helpers now needed on the Yukon to occupy and cover all the important points in the field.

I think you told me that the nurse could not leave New York until October. If so, she could not reach the work on the Yukon until the following spring, but she could come on, when advised, to us at Sitka or Juneau.

FROM MR. CHAPMAN, CHRIST CHURCH MISSION, ANVIK, MARCH 27TH.

I am reminded by current events of the lapse of time. Not to go back and review the year, I strike in where we are, hoist my sail, and am off on the trackless sea of an annual letter.

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St. Michael last year, in the place of the three or four which used formerly to call. The mines in the upper country continue to be profitable. St. Michael has provided storage room for thousands of tons of goods, and has built two hotels to accommodate the numbers of people who come in summer as immigrants and as the Company employees, remaining there for any period from one to four or five weeks. The buildings of another company are to be seen farther along the curve of the bay, and will probably receive additions of warehouses year by year.

All this is in the way of making work for the natives, and our school-boys have already begun to go as steamboat hands, in summer, and to cut wood in winter to supply the demand for fuel; and these indirect results of the mining far up the river are far more beneficial to them than mining itself could be.

English, too, is now so commonly spoken, that it is in a fair way to become commonly used by the more intelligent natives of different languages in their intercourse with one another. I saw a meeting of some of the school-boys from the Swedish Mission at Unalaklik near St. Michael, with some of our boys, when they adopted English as naturally as could be.

The tribes back from the Yukon of course feel the impetus less, but they are calling for teachers. During the winter a messenger was sent from a village some thirty miles away, to ask me to come and preach the Gospel to them. The chief, who is a patriarchal old man, told me that he feared the younger generation were not growing up as they should, and that he wished them to hear this Word which, as he said, had "become truth" for him. He begged me to write for a teacher. His son, who is a young man of perhaps thirty, also took it up. They proposed to build a house for services and school, and spoke of a site which they had selected. I proposed that they build in the manner that, they are accustomed to, but they did not agree, wishing for a better kind of building, so I left it with them, hoping that something may come of it. Some of the lazy fellows talked against the project, but I am in hopes that it may not fall through. The power to combine for work of this kind is sadly wanting among them, even where the advantage is obvious, but our people at Anvik are learning it.

I had the kindest possible letters from Tacoma, Portland, Dillon (Montana), Boise City (Idaho), and other sources in the North-west, which testify to the most active interest in that section of the country, and by which we have been greatly aided and cheered. We were greatly disappointed, however, that some of the boxes could not be shipped up the river last fall, on account of the quantity of freight that had to be sent to the Upper River; but I had the melancholy pleasure of seeing them lying in waiting at St. Michael this winter, and greater satisfaction in being assured they would be sent up by the first boat in the spring.

The girls have done the sewing for the school in greater part this winter, so that I have had to send very little outside, and they have also learned, under Miss Sabine, to keep the house neat, and to do the ironing and some of the washing, so that I feel that the work of the mission has been drawn down to a really economical basis, especially as the boys have also worked regularly and faithfully, though not always with fiery energy.

In going to the coast I had an opportunity to visit our brethren of the Swedish Evangelical Mission, who are old friends of ours, or at least of mine, as the Rev. Mr. Karlson came up on the St. Paul, at the same time that I did, in 1887, and we have had the most friendly relations ever since. During this visit I came to the conclusion that, in the event of the mutual recognition of our branch of the Church and the Swedish Lutheran branch, we should find ourselves in communion with these brethren, as they have not severed their communion with the Established Church of Sweden. And I suppose the outlook is rather hopeful towards the Moravians to the east of us. See what Church Unity means to us. And now, after this visit, I can speak to these people of the Prince of Peace, as having broken down the old wall of enmity between the Eskimo of the coast and themselves, so that those who follow Him, at least, can meet without distrust. Their children sent a message of good-will to ours, saying that they would like to see them; and then it appeared that one of our girls had a little friend in their school.

While with Mr. Karlson we had the pleasure of sharing in the benefits that he gets from keeping a herd of cattle—fresh milk and beefsteak. Something of



## ALASKA.

## OUR YEARLY BUDGET.

*From Bishop Rowe, Steamer Alice, the Yukon River, July 16th, 1896.*

I have my first opportunity to send out a letter to you since reaching the Yukon, and am taking advantage of it, though the boat shakes so it is not easy to write. I have just left Circle City on Steamer Alice, for Fort Yukon and Fort Adams, having been five full weeks in the former place. You will be surprised to hear that Mrs. Bompas, Miss Sabine and Mr. Prevost are fellow passengers. Miss Sabine is taking a much needed and merited vacation, by a trip up the Yukon to Sixty Mile and return. Mr. Prevost had to come to Circle City, and spent the last week there with me. It was to me an unexpected pleasure to meet them both. And now to business: I greatly desire that you secure for our hospital work on the Yukon the young nurse who has offered herself for Alaska, and about whom you wrote me not long ago. Again, I learn that Dr. Glenton has sent in her resignation. If so, I wish you would so arrange it that the nurse should not be a substitute for Dr. Glenton, but a new helper. Then the doctor's place can be filled by one of three new and vigorous helpers now needed on the Yukon to occupy and cover all the important points in the field.

I think you told me that the nurse could not leave New York until October. If so, she could not reach the work on the Yukon until the following spring, but she could come on, when advised, to us at Sitka or Juneau.

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## THE WOMAN'S AUXILIARY.

stocking, or their exclamations of delight. They ran back upstairs and sat round the lamp and dived for treasures, and I had to stop and watch and hear, it was such fun. I don't believe the little girls who dressed those dolls enjoyed their own Christmas things half so much. They each had another doll at the tree, and I just wish you could see the motherly care and affection, and the pretty, neat and varied wardrobes that are being constantly made for them; and when they have their own sewing to do round the big kitchen table after tea, the dolls all have to come down and sit with them, or be put in little beds, or have a bath, every evening. One doll has to hold another, and most of them kiss each other good-night. One of the girls, Margaret, had a doll which was dressed by a little English girl, who lives in Portland, Oregon. In the bag hanging from dolly's waist was a very sweet little letter, which Margaret was delighted with, and as I read it to them all, I told her to keep it always, and when she can read better she will be able to enjoy it herself.

I wish I could give individual thanks to *every one for everything* that adds to the pleasure and comfort of my household. The givers have no idea in this barren place, of how much value things are, especially when a brand-new substantial dress just fits, or the pretty mittens and nice hoods are *just the thing*. As it happened, there were five red flannel cap hoods for Sundays, and they look so nice. We have no *little* girls, or babies to clothe, and packages by mail of one or two pairs of heavy stockings, or underwear for girls from ten to fourteen years, or two or three gingham aprons, three of a size, and a few handkerchiefs and a towel would be such a help. Their shoulder and waist measures are all uncommonly broad for girls of their ages. Cotton underclothes are of no use, even in summer; here we have no hot weather, and a great deal of damp weather then, which is short at the most.

I am both a discontented and envious person. I have only five daughters in my house. The Roman Catholic mission, forty miles below us, has a boarding-school of sixty or seventy boys and girls. I do so want more of these girls, and why are they to be swept up out of our grasp both up and down the river? Mr. Chapman has to refuse to take in the children, for we have to be limited in our numbers

by our supplies. And is it not hard that the men in the villages distant from here are *begging* for a teacher to live among them, and they are now building a house in hopes of having one, and there is no one to be sent? Men groping in the dark, knowing it is dark, asking for light in vain!

February 6th.—This is a kind of diary, as I try to tell of things as they happen. This is the "winter carnival" in this village, and to-day Mr. Chapman telephoned from his house that the women were going to have a snow-shoe race, and the children might go to see it. Only the girls wanted to go; the boys had their race and fun yesterday, and preferred to stay in school. I was disappointed, for I love snow-shoeing myself, and I wanted to see it; but, of course, stayed to teach. When the girls ran in at noon, with rosy cheeks (thermometer forty degrees), all excited, I said: "Well, who won the race?" To my great surprise, my eldest replied: "I did." I thought they had gone to look on, when, lo! three of them joined in the sport. They told me all about it in English, and I more than ever wished I had been a witness. A tall man named "Fox" led with a piece of wood in his hands. Then about twenty women and girls followed on the river from "the big village" on the Yukon to our settlement on the Anvik, and returned, Dora coming out ahead. The ceremony of acknowledging her victor was performed. A man knelt and cut the strings of her snow-shoes so that she shook her feet free and entered the *Kashime* first, all the rest following. I don't know if there was any thing further inside or not, but they haven't stopped chattering about it yet.

March 5th.—For three months we have had steady cold weather, the thermometer rarely reaching to zero, but ranging almost the whole time from twenty-five to fifty degrees below, with unclouded, glorious sunshine week after week. Now we have had milder days and a big snowstorm, with the thermometer going up to ten or fifteen degrees above zero at noon, and the days are much longer, the sun rises about 7:30 and sets about 5:30. School has been much smaller than before Christmas, partly because, our supplies running short, we had to stop their noon lunch, and many come for what they get. Some still continue faithful in spite of this deprivation, and we have always the house children, and they give me great pleasure and satis-

Yukon now, grown up entirely in two years, being only eighty miles or so from gold mines. It is just what one reads about in stories of miners' towns, all log houses, cabins, opera houses, saloons, stores, etc., and characteristic inhabitants. We have just left there, and as we left a large group of miners, workmen, Indians, men, women and children, and dogs stood on the shore, a man on board taking their photograph; a large group of passengers, another man on a roof taking a picture of the steamer, while the reporter of the *Pall Mall Gazette*, on his way to Siberia, stood with his note-book, jotting down the scene and surroundings. Going up we had already passed Fort Yukon, which consists of a trading house and dwelling, and one cabin, with many tents. We arrived there at 4 A.M., but night or day makes little difference here. I saw the sun rise the next night at 12:20.

Out of one tent issued Bishop Bompas; out of another Archdeacon and Mrs. Canham, and not long after I visited the latter in her tent. Fancy paying a morning call at 4 o'clock—broad day, and mosquitoes in clouds! We shall take them in (the Canhams, not the mosquitoes!) on our way down to-night, as they go "out" this year, to the General Synod of Canada at Winnipeg.

Further beyond Circle City is Forty Mile, just beyond the Canadian boundary, which line we saw, cut through the trees up the mountain sides on each side of the river. At Forty Mile are Fort Cudaley, the station of the mounted police, a trading station of the Alaska Commercial Company, Buxton mission under Bishop Bompas, where he lives, and many Indian tents.

We went one hundred miles further, within a hundred miles of the head of navigation, to Sixty Mile. There are a saw-mill, a few log cabins and a trading-post.

On the way back, we began to take in passengers, and now there are about a hundred on board; unsuccessful miners going back, "out," traders going to St. Michael's, and quite a force of missionaries, some going to St. Michael's and some "out." It is a delightful company, and I have enjoyed most thoroughly this social visiting. It has freshened me up wonderfully, and gives new interest to every station, English and American. I know every one now, and have learned a great deal about the ins and outs of the

Indian work, and realize things that before were rather hazy.

We have on board a Chicago reporter, as well as the reporter of the *Pall Mall Gazette*. At Forty Mile the officers' wives called on me, and we had a most charming Canadian visit together, they knowing my old home and many friends, so I felt that they were old friends themselves. The Canadian surveyor of the boundary line was very agreeable, and his son, who has been with his father in his work, but is now going to the University of Montreal, is a pleasant addition to our party. I don't think I ever enjoyed a trip more; it has been like a glimpse of the outside world again. But I have not the least desire to go "out" myself, nor have I seen any place on the whole river I like so well as Anvik, or any missionary I would like to exchange with Mr. Chapman. I am glad to go back to my own little house, and to buckle to work again, though school work will not begin just yet.

The scenery on the Yukon is grand; the Rockies very like those in Montana. Just now we are in the "flats," which extend about 300 miles around Fort Yukon. Again we shall come to hills, such as we have in our part of the country. I never saw a river turn and twist as this does. At Forty Mile you would think you were on a little lake, it is so land-locked; and in many other places it is just the same, and the current is wonderfully swift. We took from Wednesday evening to Monday morning to go up from Circle City to Forty Mile, and we took about eighteen hours to return. Fort Yukon is the only point inside the Arctic Circle, though Circle City is near it.

FROM DR. MARY V. GLENTON, NEW YORK,  
SEPTEMBER, 21ST, 1896.

Owing to my contemplated return, I made no report, so I shall tell you of my doings in an informal way.

After a few weeks' stay at Fort Adams, I was summoned to Anvik because of Mrs. Chapman's illness. I reached there October 5th, arriving on the last boat of the season. I found Mrs. Chapman on the road to recovery, so I settled down in my old place for the winter. The dispensary work and outside practice work were about the same, save that Mr. Chapman divided the latter with me; in fact, assumed the larger share, as I suffered from rheumatism so much of the time.





faction in their steady progress, though I greatly regret the reduced numbers. We are going this Lent over all the details of Holy Week, and their eager attention and interest are very pleasant. The first class is promoted to reading in the second reader, and to reading hymns from hymnals or Sunday-school cards, and they are quite proud of the accomplishment. They also are reading the Gospels for the Sundays of the season, from the Prayer Book. Some one kindly sent in one of the boxes a number of Sunday-school cards with hymns and carols (St. John's Church stamped on them) with a book of music, "a Sunday-school Hymnal," and we use them constantly in the school. A new exercise which they enjoy is to take a picture book and write simple sentences of what they see in a picture. This would be an easy exercise at home, but here it is a difficult one to express their own ideas in English, but they are improving in it.

I think you will all like specially to know that a Junior Auxiliary has been formed here, and is composed of seven most interested and industrious girl members so far. They are making native (dolls') boots, parkies, etc., to be disposed of in the East, the money to be appropriated to the Girls' Orphan Asylum in Cape Palmas, Africa. It is not easy to make them realize about the outside world and its varied interests, distances, customs, etc., but we make it as simple as possible, and show them all pictures at command. The latter are a great help in educating them. I found a leaflet about the Cape Palmas Asylum, and the girls are so pleased to hear individual names, and to know their daily life is like their own in a way.

The school children have lately learned to sing, "My country 'tis of thee," which is a great favorite with Mr. Chapman's older boys. The other day I gave them as a black-board lesson, "America, thy name I love; I am American. Hurrah for the Stars and Stripes!" all of which they said to Mr. Chapman at his usual noon visit to the school-room. So he told them they should come out and hurrah for the flag itself. Out they all trooped at his heels, and he hoisted the flag and they cheered, and then came back to get their cup of tea.

May 12th.—Our magnificent winter is almost over, it being a colder, later spring than last year, but the sunshine is brill-

iant and is getting hot, so that the snow is melting fast. The sun rises in the middle of the night some time (it is light all night)! and it sets at eight, though the beautiful colors linger till ten. I never saw such a sunshiny place in my life as Anvik. You will all have to talk of "the sunny North," as well as of "the sunny South." It has been almost unbroken for months.

I wish you could have seen our church on Easter Day. Pussy willows and forced alder branches were abundant and most lovely, and it seemed as though the new green leaves and pussy willows were a more real type of the Resurrection than the most lovely greenhouse flowers, coming as they did from the seemingly dead and cold buds from these winter woods, and the sun came in so bright at the early service. I am sure you will all rejoice with us that the morning service is now in Ingilik, and the people can pray and praise in their own tongue; it must be the means of drawing them nearer to God, and of new results in the work here. It has been such long, patient labor on Mr. Chapman's part, but I am sure he must feel repaid for it all.

We have now a new altar in the church. It is beautifully made of light and dark woods, and has "Holy, Holy, Holy!" across the front. It was the work and gift of the two carpenters who have been with us this winter, and aided so much by their most interested help in many ways.

And now I must draw this long letter to a close. We are looking every day for the ice in the river to break, and then will come the stir of summer travel, and school will close, and our mail come—the great event of our year!

July 16th.—I must write at least a short letter before I leave the steamer. I have had a splendid trip, and go back refreshed in body and mind. Twenty-eight hundred miles over this mighty Yukon by the time I get back to Anvik!

Our Bishop sits writing at another table, and it is a satisfaction just to look up now and then and see him there. He is going to Fort Adams, and will come to us by the next boat down. I am quite anxious to have him really in Anvik.

I stopped three or four hours at St. James's mission, and saw Mrs. Prevost. She makes light of all difficulties, and says that everything there has gone so smoothly.

Circle City is the chief place on the



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# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### THE MISSION STATION ON DOUGLAS ISLAND, ALASKA.

THE Rev. A. J. Campbell, M.D., whose successful work on Douglas Island, Alaska, has been referred to frequently I baptized seven infants and one young woman, who became a member of the Confirmation-class and was confirmed.



DOUGLAS ISLAND, ALASKA.

in THE SPIRIT OF MISSIONS, writes of it under date of November 18th, 1896: "Doubtless you have heard of my ups and downs on Douglas Island. Let me say just how we stand to-day. I organized a Confirmation-class on the third Sunday after I came. I met them regularly every Sunday afternoon, sang with them, and prayed with them. We read God's Word together, and I explained their condition and obligations as baptized persons regarding Confirmation, explained the Creed, the Lord's Prayer, Church doctrine, and a little Church history. After six weeks' instruction they were confirmed by Bishop Rowe.

Only two of those who were confirmed were Episcopalians, and only one of those baptized was an Episcopalian or a member of an Episcopalian family.

"Our meetings are largely attended and the interest is growing. I could not get a place large enough on the island to accommodate the congregation. At last I got a large hall used as a warehouse. I bought a stove and pipes and helped a man to put the stove up, and we assemble around the stove and have a tolerably comfortable place when the wind does not blow, for the hall is built on piles over the water. When the tide is in we are not very far from the water. I

preached last Sunday evening on Acts xxvii., 20-22, and while describing the condition of the corn ship of Alexandria floundering among the waves, the waves under our feet were dashing furiously against the floor of the hall.

"I have Sunday-school at 10:30 A.M., two miles off. I have a Bible-class and another Confirmation-class at 2:30 in my own house. We have prayers and an address in Oman's Hall at 3:30, and Evening Prayer and an address in the warehouse at 7:30, every Sunday. The women's guild meets at my house every Friday at 3:30. The choir meets to practise at the same place at 2:30 every Saturday.

"You will be a little surprised to hear of meetings in my own house. Well, I got a neat house put up, with a 'but and a ben,' as the Scotch would say. I have very comfortable quarters. I board in

the hotel, and my people meet me in my house, and they feel that they are bothering none but their missionary, and imagine that I was made for such visits, as indeed I think I was, for I impute my success to those quiet moments alone with my Maker, interrupted occasionally by the visit of some one He sends to me to inquire the way to Him. Of course, all these things make away with money; but what does it signify? If I get the people interested in a Saviour's love, they will not let me want. The cattle on a thousand hills are His.

"I think that we shall soon be able to take care of ourselves. We have difficulty in securing a site for a church. The Bishop is trying his best; but there has been so much money given to Alaska that I feel a certain reluctance in pressing matters. I think a way will be provided, and light will arise in darkness."

#### FIRST ANNUAL REPORT OF THE BISHOP OF THE MISSIONARY DISTRICT OF ALASKA.

I AM happy to say that I have returned from the Yukon in safety and in good health. I am deeply thankful to Almighty God, who has in His gracious mercy protected and kept me in all my journeyings. My last letter to you was written on the steamer while I was on my way from Circle City to Fort Adams. I left Circle City after a stay of six weeks. In that time I held seventeen services, baptized six children, held one funeral, and made over 200 visits.

##### CIRCLE CITY.

The situation here is very promising and encouraging. We are the first to occupy it as a Church. For my first service I wrote a notice and tacked it up on the board used by the miners for their notices calling meetings. On Monday it was taken down and filed away among the archives as one of the earliest events in the history of the place. The town was then only eighteen months old. It consists of 400 or 500 cabins built mostly around the bank of the river, which here makes a half-circle. The cabins are all built of logs and the place as a result has a quaint look. All good and convenient

lots were taken up. The best lots are close to the river on account of convenience to water, for good sewerage, and accessible to the logs, which have to be floated down the river. I found it impossible to get any of these lots except by purchase; but Mr. Baldwin, the Alaska Commercial Company's agent, let me have one large lot with a good, large, log-house on it, well built, for \$1,300. The house alone cost this, as one may easily believe, when ordinary labor is six dollars per day, and mechanics get ten or twelve dollars, while logs cost about one dollar each. It was a bargain and is in an excellent situation. I also secured the offer of two lots for a hospital, which the miners will give me when once we begin work on a building. They will cost \$800. The miners called several meetings to meet me and hear my plans. They endorsed them, and have signified their sympathy by signing a petition to that effect. The miners are, as a class, an excellent lot of men. They attended my services well, and came as they were, in shirt sleeves, etc. One, I heard, said to the boys: "Never attended a meeting



before; but the Bishop asked me and I went. Had a poor opinion of preachers, but if that is Christianity, then I'm for it."

The population is about 800, increased in winter to 1,300 or so. There is also an Indian population—transient to some extent, doubtless—of 350. These are all baptized, possess Prayer Books, Hymnals, and the Holy Scriptures in their own language. I held many services among them, and they all attended; but at this time of the year, when it is light all night, they do not go to bed until 4 A.M., a trick I fell into myself. The result was that service fixed at 10 A.M. began at 1 P.M. I held service in the building which I bought. It was bare of any seats, only a counter and some shelves, relics of the season for which it was once used. With 200 or more Indians squatting all around me on the floor, the sight was picturesque. Then I called one Indian, who could read, to my side, and he conducted the service, as I directed him. Then through an interpreter I told them "the old, old story of Jesus and His love," which, if their grateful looks were any indication, fell on their thirsty hearts as the rain on the parched ground. I baptized six children and administered the Holy Communion to twenty-one. This time I read the service in Indian, which was poorly done, I am sure; still it was more intelligible than my English. I was impressed with their natural reverence and gentle manners. Knowing that I was about to leave them, they gathered around me and besought me to send them a missionary. Poor, dear, shepherdless people! Their only friend is the missionary and they know it! I was grieved to leave them; my heart ached for them. God helping me, I will leave nothing undone until these poor children are getting the "bread of life" for which they do hunger.

I had hoped to place Mr. Prevost here for the winter; but I found this could not be done. He and his could not get transportation from Fort Adams this season. Besides I found the situation at Fort Adams such, where much material for prospective buildings lay on the bank of the Yukon at a frightful expense, that I was compelled to abandon the arrangement. In my distress I turned to good Bishop Bompas and begged him to loan

me one of his missionaries until next summer, so that Circle City might not be left destitute. He knew the importance of Circle City and my concern about it, and so most generously and kindly consented—like the brave missionary he is. He had perfected arrangements, which cost him \$100, to send this missionary, Mr. R. Bowen, to take charge of the distant post, Rampart House, on the Porcupine, and relieve Archdeacon Canham, who has gone out for a year's rest. I am glad to say that Mr. Bowen is now in charge at Circle City. He understands the Indian language, loves the Indians, enjoys the confidence of the miners, and has all the godly zeal and fervency of the true missionary, and I am satisfied that the work in his hands will be blessed and a blessing. I have advised him to build a log mission house in the midst of the Indians, if he sees this a necessity, instruct the children, and minister faithfully to them in all things. Fortunately he has the training and skill of a mechanic. I hope, God willing, to go in again in April, that I may look after such building operations as we need to carry out and are able to do. These buildings will be from the material of the country—all that is required—and will not be expensive as things go in there. Nevertheless, I want to look after the work myself. I am determined that not one dollar shall be wasted in providing our buildings; I am anxious to spare here that we may have the more to give in making "Christ and Him crucified" known to all these people. How I am to meet the expenses I have mentioned above, as well as the stipend which will be due to Bishop Bompas next summer for his missionary, I know not, and yet I have faith in God, that in this His work He will enable me to perform it, through His beloved sons and daughters. We also need a missionary who knows the use of tools, able and willing to use them, to go with me into this country in the spring; not necessarily for Circle City, but qualified to help us out at any point on the Yukon where and when such services are demanded.

#### FORT YUKON.

This place is about 100 miles below Circle City and at the junction of the Porcupine with the Yukon. It is on one

of the many islands here, for the river, which they told me is twenty-five miles wide, is full of islands for the distance of 100 miles. The trip to this place down the swift river, winding in and out among the islands past which we seemed to fly, was very interesting. I found about 300 Indians here. They were expecting me and soon surrounded me, eagerly inquiring if I would not send them a missionary. The Jesuits have visited them, but to no purpose. They will have nothing to do with them. I had consulted with Bishop Bompas as to the work among them. He advised the establishment of a mission. He knows them intimately, is deeply interested in them, and believes that they will permanently reside here. I arranged for a small building to cost \$250, and appointed Wm. Laloo, a native, to hold services regularly. Every evening they gather about him while he reads the Word of God and the Church's prayers. Then they sing. They seemed very happy over my arrangements. I trust that we may be able to provide something better for their spiritual needs next year.

## FORT ADAMS.

The distance from Fort Yukon to Fort Adams is 400 miles. After Fort Yukon is left the river narrows down into one large, swift channel. Large blue mountain ranges hem it in, and the peaks of these are pure and white with the perpetual snow. At the Ramparts—and here there are quite strong rapids—we pass some Indian tents. On July 18th, at 1 A. M., Mr. Prevost and I land at Fort Adams. Dr. Mary L. Glenton meets us here and informs Mr. Prevost that his little son was born "six days ago" and all are well. I only saw Dr. Glenton a few minutes as she left immediately on the steamer. There were only seven or eight Indians here on my arrival and these left soon after, so that I had no opportunity of knowing much about them. While they resembled those of Fort Yukon, yet they speak a different language. They are naturally proud and independent. We had a visit from some Indians who had come 500 miles down the Tanana river. They first visit the mission. They instinctively turn to the Christian missionary as their first and best friend and helper. This year the run of salmon was

very small and rabbits and other game were scarce. As a result the Indians were in want of sufficient food when I was there, and, I fear, it may be much worse now. Poor things, and yet so uncomplaining! My heart ached for them as I pondered over their condition. However, they find in the mission much relief and comfort.

After so many weeks of hard fare and tent life, it was very refreshing to find myself *at home* with our brave and faithful missionaries, Mr. and Mrs. Prevost. My stay of two weeks seemed very short. During that time I baptized the little eight days' old son of Mr. Prevost—Horace Cecil—and assumed the relationship of godfather to him. I confirmed the daughter of Mr. Mayo, a pupil of the mission, and celebrated the Holy Communion once.

Mr. Prevost advised changing the site of the mission. His reasons are: (1) Indians are going away because it is too far from the fishing grounds and trading station; (2) river steamers are unable to land, because a shoal has formed in front of the mission. In view of this we took a canoe and went up the Yukon in search of a better site. We found one opposite the mouth of the Tanana river twelve miles from the present site. If the change be expedient then it ought to be made before the new buildings are erected. None will be put up until this is definitely settled. I would like to have the Board consider it. If the suggestion I am now going to make can be carried out then the change ought to be made, and it can be done by degrees without much expense.

This mission should be made as soon as possible the centre from which evangelical work might be carried on to the numerous villages and tribes of Indians along the Tanana, Kuyukuk and Yukon rivers. It is the right way to do it. We ought to associate two more missionaries with Mr. Prevost at this centre. Two of these could itinerate together from village to village, preaching, teaching, etc., and following the Indians from point to point. This would leave one at the centre all the time.

I think the Indians would congregate here and build cabins. In addition to the two missionaries we ought to have a



woman missionary, able to teach school and nurse as necessity demanded. The "Northern Light" would prove useful in carrying out this plan of work. Along the Tanana river, 800 miles in length there are eighteen villages and a population of 717, of whom 500 are baptized and their names recorded in Mr. Prevost's register. Along the Yukon from Nowikakat, with the upper portion of the Kuyukuk, there are eleven villages and a population of 800 or more. It was one of these Kuyukuk Indians who, for some crime, was taken by the miners and hanged at Nulato. Before the hanging the father of the man said that they could hang him in the place of his son, for he was old and his death would not be of so much consequence. The miners would not accept the substitute. The territory is very great and the Indians are scattered and few for the size of the territory; but so far they belong to us and look to us for religious instruction. May the members of our Church hear the Master's voice saying to them, as His Divine compassion embraces these hungering souls in this wilderness: "Give ye them to eat."

Mr. Prevost asked, while in the States, for a hospital, hospice, and chapel. To that request he had a generous response. Miss King kindly undertook to build the chapel. Part of the material is on the ground, but the cost has been very great. When these buildings are erected, should we be able to do so, they will be put up on the new sites, unless the Board should object to any change of site. Mr. Prevost urges it; I have given the reasons for it; and his judgment is of more weight than my own would be, although I concurred with him.

The vegetation here, as well as in many other places on the Yukon, was very great. I saw potatoes and cabbages growing here, although they do not mature. I see no reason why turnips could not be raised in abundance. Grazing for cattle is good and I think fodder for winter use could be raised. I saw many varieties of flowers and the banks of the river were in places brilliant with them. Red currants grow wild here as large as I have ever seen in cultivated gardens; raspberries and cranberries are plentiful; but

how people can pick them on account of the mosquitoes surpasses my comprehension. Words fail to do these justice, so far as numbers and stings are concerned.

#### ANVIK.

I left our good friends at Fort Adams on July 30th and reached Anvik on Saturday, August 1st, at 11 P.M. It was raining and very dark. The mission seemed wrapt in sleep; but the dogs, in answer to the steamer's whistle, soon made night hideous. How these creatures can howl; they never bark. It is distracting. The Rev. Mr. Chapman was roused from sleep—the noise would waken the deaf—and came down to the boat to meet me. It was pleasant to receive his cordial greeting. I was soon lodged in the school-house.

The next day was Sunday. We had a celebration of the Holy Communion at 7:30 A.M., and, I think, eleven received. At 10:30 A.M. Morning Prayer was said in Indian. I read the Lessons in English. Mr. Chapman then catechized the congregation and from the Gospel emphasized the instruction. I was surprised at their ready responses. At 3 P.M. we had Evening Prayer, and I gave the address. This was in English. The congregations were good. At 7:30 P.M. we had Bible reading in the missionary's house. This is the regular order of Sunday services.

Throughout the week there is daily Evening Prayer and catechizing. At noon every day an account of the work in some missionary field is read, studied, and discussed, and special prayer offered for God's blessing on the work and workers in China, Japan, Africa, etc., as the case may be. My soul was much comforted and refreshed daily by these sweet meditations and services. This is the work that is going on daily in this interesting mission. No wonder I saw much fruitage in the Lord on account of this patient, persevering, spiritual labor. While here we learned that the Board was threatened with a deficit in its funds. It fell like a weight on our hearts; but we made it a subject of prayer, that God would arouse the hearts and wills of His faithful people to such generosity that the danger and shame of it might be removed. I cannot tell you how rejoiced I

was on returning home to see that the year closed without a deficit. Thank God for it! What new heart of hope will possess His missionary host everywhere when this happy news reaches them! In congratulating you upon this blessed result, I feel that we as a Church are to be congratulated.

On Sunday, August 16th, Mr. Chapman presented sixteen well prepared candidates for Confirmation. I wish you could have seen that impressive service. The sight moved me greatly. To describe it seems impossible—the reverence of the candidates, the worshipful spirit of the congregation! I wish you could have seen it. It seemed a happy consummation of the years of faithful, gentle, patient labor of good Mr. Chapman. His heart was full of joy.

One of the candidates for Confirmation—Isaac—had gone that very morning, before the service, to some of the Indians not yet Christians who were cutting wood, prevailed on them to stop because it was Sunday, and then brought them to church. Another, during his preparation, went to the missionary and asked him to come and pray for one who was sick. Another, an old woman, Simson-vone, was asked by the missionary: "What does Jesus want?" After a few minutes' thought she replied: "He wants me to be with Him." Could that answer be improved upon? I think not. I was told that one of these when away upon a long journey was overtaken by a violent storm. He stopped and felt afraid: "What did you do then?" he was asked. "I knelt down, prayed to God, and then—*went on.*" The following Sunday two more were confirmed, making eighteen in all. One of these had been working at St. Michael's, and coming home too late for Confirmation, asked Mr. Chapman if he could not be confirmed. And he was.

The work done in this mission by Mr. Chapman through these nine years may not appear great in the world's estimate, but it has been good work, thorough and patient work, and worthy of all praise. The soil could not have been more unpromising; I am sure the slowness of growth must have been very trying; but Mr. Chapman's faith has never failed, and to-

day he can rejoice in the hopefulness and the evident fruitage of all his patient sowing. He has gone to the foundation, and from there he has been building wisely, thoroughly, *surely*.

The Indians of Anvik belong to the great Athabaskan tribe. They are called Ingiliks and their language is called Ingilik. It is a difficult language to acquire. One has to have an acrobatic throat in order to get the correct pronunciation. I learned to read the Lord's Prayer, the Creed, and some other things before I left. The people are gentle and genial, and somewhat resemble the Esquimaux in character, which is doubtless because they have for years lived near them.

Christ Church, Anvik, is beautifully situated; more so than any other mission on the Yukon (of any Church). It nestles on the side of a hill and on the bank of the beautiful Anvik river just where it empties into the Yukon. Although the houses are high above the bank, nevertheless, in spring, when the ice breaks, the river overflows its banks and floods the floor of the store-house. The buildings are neat and comfortable. They consist of the chapel, school-house, mission-house, saw-mill, store-house, shop, *cache*, and a new building in course of erection intended as a boarding-school for boys. On the same side of the river as the mission, and just across a slough, are the log-cabins of the Christian Indians. Mr. Chapman does not allow any to build and live here unless they become Christians. Their cabins are clean and comfortable as compared with those of the pagan Indians. They dress very well and are industrious. Just across the Anvik, on a point, are the subterranean huts of some Indians still pagans. Here polygamy still lingers. These Indians are as filthy as their mud underground huts. They are but scantily clothed. The *shamans* still lord it over these people, and their influence is so great that the missionary finds it difficult and hard to overcome. The *kashima* is an institution of Shamanism. It is a large, common room, built underground, and answers the purpose of a council-room, workshop, dance-hall, bath-house, and in the hands of the *shamans* tends to hold the people in bond.



to polygamy and many other evil  
s. To enter the *kashima* you climb  
a hole six feet deep, then crawl on  
hands and knees through a dark tunnel  
seven feet long, when you come to a  
small door, covered with a skin, through  
which you pass into the *kashima*, about  
twenty feet square. The contrast between  
these Indians and the Christian ones is  
very striking. Could he who questions  
the benefits of missionary work among  
such a people but see this contrast at  
Anvik, he would behold an object-lesson  
that would dispel his doubts and fire his  
humanity with resolution to support and  
propagate the missionary cause. The *kashi-*  
*ma* at Anvik was swept out of existence by  
flood and ice last spring, and *Shamanism*  
is waning—dying.

#### THE ANVIK SAW-MILL.

The little saw-mill at Anvik has been a  
blessing and help to the work at this  
place. In giving work to our Indians it  
has taught them regular habits of indus-  
try. It has supplied necessary material  
for building purposes at slight cost. It  
is run by two young men—men who  
have aided Mr. Chapman and been a com-  
fort to him—with some profit and no ex-  
pense to the mission. No auxiliary to  
the mission could have been more bene-  
ficial and practical. The request for it  
was wise, the donation of it blessed.

#### THE ANVIK SCHOOL.

The school-house is a log structure of  
good size, and so planned that an addition  
can be made when it is required. School  
has been regularly kept up most of the  
year. Twenty-eight names are enrolled,  
and the average attendance has been fif-  
teen. Eight girls were maintained as  
boarders. The children show evidences of  
the patient, faithful labors of Miss Bertha  
M. Sabine. They speak English very  
well; they are clean and tidy; they sing  
our hymns, and know the Catechism  
thoroughly. Around the school-room  
hang large pictures representing the his-  
tory of the Bible. These they know and  
love. Their delight is to tell them over  
and over. Miss Sabine has, in my judg-  
ment, accomplished great results and  
deserves all praise.

Now I desire to make the following  
suggestion, which I would respectfully  
ask the Board to consider: There must be

one good boarding-school established on  
the Yukon. It should be large enough to  
take in children from all points on the  
river, from Circle City, Fort Yukon,  
Tanana, Fort Adams, etc. These edu-  
cated and trained would give us in time  
at these points specially qualified helpers.  
The school should enrol an equal num-  
ber of boys and girls. With the experi-  
ence learned from the defects of like  
institutions we will so conduct their  
training that the end of it will not be  
evil, but good. In my judgment, this  
should be established at Anvik, because  
(1) expense for freight will be less here;  
(2) because our buildings are more or less  
advanced towards this end; (3) because I  
believe Mr. Chapman is admirably fitted  
to make a great success of such a work.  
The Roman Catholic mission is working  
on these lines—and they are wise lines—  
picking up the children wherever they  
can get them, and in doing so paying  
little or no attention to the older people.  
Therefore I cannot emphasize the adop-  
tion of this work as I realize it ought to  
be emphasized. Strange to say, before I  
heard Mr. Chapman's views on the sub-  
ject I explained mine, and then he told  
me that his views were the same. Mr.  
Prevost entertains the same also.

Now with regard to the means to accom-  
plish this plan. I would suggest that it be  
done through scholarships; individuals,  
Sunday-schools, undertaking these. The  
school ought to provide for 100 children.  
A scholarship at Sitka is \$100. Mr. Chap-  
man says a child at Anvik could be sup-  
ported by \$100, although I think, in order  
to meet expense of increased staff, etc., it  
would be much wiser to put a scholarship  
at \$125.

For some reason the expense last year  
overran Mr. Chapman's resources to the  
amount of \$1,200, and he was going to  
close the school for boarders this winter;  
but I felt this was too important a work  
to be abandoned, and I told him to go on,  
and he might draw on my funds if in need,  
as in need he will be. So you will be  
forced to hold in New York some funds  
to my credit for such a contingency.  
And yet, may I ask the Board if it would  
not be reasonable to devote the \$600 a  
year which it stood ready to pay the  
mechanic whom for two years it has been

asking for, to the Anvik mission? If the Board would do this it would meet Mr. Chapman's deficiency and relieve me of the responsibility.

At Chageluk are a number of Indians who desire a Christian teacher. Mr. Chapman told me that the Indians of Anvik came together and with him prayed that the light of the blessed Gospel might be given to all neighboring tribes of Indians. Not long afterwards a deputation of Indians came from Chageluk to ask him to come and teach them as he was teaching those at Anvik. He went, and the chief at Chageluk offered to build a house of prayer. When I left Anvik it was the intention of our Indians to go over and assist in this work.

After a happy visit at Anvik of four weeks I left for St. Michael's. Here I remained a week. I held a celebration on Sunday morning and service in the evening, when 106 men were present. Mr. Prevost was also at St. Michael's looking after the fitting out of the "Northern Light." Before now he has undoubtedly reached Fort Adams with the boat. I was fortunate in catching the "Bear" on September 3d, and in this way avoiding a delay of four or five weeks. As she cruised to Behring's strait, touching the Siberian coast, I was able to meet the Esquimaux in many places. The "Bear" landed me at Unalaska. Here I had a pleasant visit with the Greek Priest, and at the Methodist mission. On my way to Sitka I visited Unga, Kodiak, Cook's Inlet, and Yakutat, reaching Sitka early in Oc-

tober. After a stay of four days here I went on to Juneau. The work at Juneau under Mr. Beer is most satisfactory. Dr. Campbell had commenced work on Douglas island. He has surprised me with his great success. His services are largely attended and he presented a class of seven for Confirmation. He found "an open door" here and he entered. The opportunity is great and it is ours. We hope to build a chapel at once.

Would you kindly present to the Board my suggestions in reference, first, to establishing the Indian school at Anvik of a larger and more comprehensive character and its support by scholarships; secondly, making the mission at Fort Adams the centre for a large work of evangelization by adding two more missionaries; and thirdly, the appointment of a missionary at Circle City?

Unless the Board can indorse and recommend the above, I shall be obliged to leave them as they are. I believe that all appeals affect the contributions to the general funds, and I will make none, nor suffer any to be made if I can prevent it, unless the Board authorizes me to do so, or itself does it.

I cannot close this report without acknowledging the great favor and kindness extended me everywhere by the Alaska Commercial Company through and by its agents and employees.

P. T. ROWE,

Bishop of the Missionary District of Alaska.

SITKA, ALASKA, November 4th, 1896.

"The situation at Douglas island is as follows: There is a population of about 800, within a mile along the coast. There are over 300 miners working at Tredwell mines in sight of the house where the service was held. There are two other mines a little to the south, employing 200 men. The town of Douglas, half a mile from the mine, has a population of upward of 300. The only attempt at stated religious services on the island is made by the Quakers. The Rev. Mr. Beer, of Juneau, gave me a large number of Prayer Books and Hymnals, which I carried to the island in the boat last Sunday. I organized a choir and met it twice for practice this week. The service is held at 7:30 P.M. to suit the miners. I intend to start a Bible-class for Church instruction next Sunday at three o'clock.

"We expect the Bishop in a week or ten days, and I am perfectly satisfied that a cheering report will be sent from Douglas island in the near future."

*Bishop Rowe's Tour.*—Mr. C. D. Emons, of the St. Andrew's Brotherhood, writes that he accompanied Bishop Rowe on his missionary tour through Alaska, and adds: "Bishop Rowe has established a hospital at Circle City, and you may rest assured that it was a grand and timely action. It will be greatly appreciated by the miners in the vicinity."

*Arrival of the Rev. Mr. Edson.*—The Rev. E. H. Edson, who has spent two years at Point Hope, during one of which he was alone (Dr. Driggs being on vacation), sailed from Point Hope July 31st, and after delay at Ounalaska and Sitka, reached San Francisco September 11th, and his home in Rochester, New York, September 18th.

*Dr. Glenton's Return.*—Dr. Mary V. Glenton has been obliged to retire from the Alaska mission on account of illness. She left St. Michael's July 22d, and arrived at San Francisco August 8th, and after visiting friends on the way, reached



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## THE REV. JOHN W. CHAPMAN'S REPORT FOR 1895-96.

YOUR letter of May 16th is at hand. There is much that calls for comment, but the thought that is foremost in my mind is the wish to express my appreciation of your kindness. It is with satisfaction that we know of your joining in our thanks for our preservation. We are all at present in better health than usual, only we miss our doctor on other than professional grounds.

I hardly know how to report on our year's work. In some respects we have suffered considerable disappointment. Our school work, which promised unusually well during the ante-Christmas part of the year, fell off during the latter part of the winter, and we more than suspect that the desire of the loaves and fishes largely prevails over nobler desires. At the same time, we had the satisfaction of finding that some of the parents could be depended upon to work with us to any reasonable extent, and these, some seven or eight in number, insisted upon their children going to school, reporting causes of absence, etc., in the most exemplary way. A school committee was formed from among these faithful ones, which held regular meetings, and by means of which I was enabled to gain a better insight into the situation from a native point of view, as well as to inoculate the people with our principles as to punctuality and in other respects. The success of this experiment gives good reason to hope that the same means will be successful in the future.

What has been said relates especially to the day-school. The boarding-school was remarkably successful up to the beginning

of the salmon season this summer. From the time of the opening of the boarding-department in December, 1894, to June, 1896, not one of the eight scholars who were with us for various lengths of time left us for any cause. Then the desire of some of the people to have the help of their children during the salmon catch, combined with the picnicing instincts of the children themselves, deprived us of three girls, and later we judged it best to disband the whole school for the summer. The boys and the two girls who remained with us when others went away, have an honorable dismissal, and can be received again at any time when it seems advisable; but we have almost concluded that to keep a boarding-school of less than fifteen or twenty scholars is too likely to result in disaffection, the children being much happier and more easily governed when there are several of them together.

Statistics of the school will be given in another place. I will only say that the results attained in school work were very gratifying, and that on the closing day of school we heard children who up to the time of Miss Sabine's taking charge of the school had received hardly any instruction, now able to read the Gospels with considerable ease and with understanding. It gave us a pleasant surprise, also, to find from an examination of our school accounts for a period of eighteen months, that the cost of a yearly scholarship can be placed at a much lower figure than we had supposed, being in fact, at present rates of expense, somewhat less than \$100 per year. The prospectus of school work for the future will depend

largely upon the judgment of the Bishop, when he shall have visited us, and will be communicated to you later.

The adoption of the native tongue for Divine service has been followed by an increase of interest which is beginning to be marked especially by the attendance of a class for daily worship and instruction in the fundamentals of the Faith, the number of which varies from five or six to twenty daily under conditions which could hardly be more unfavorable, as all the people are at work in the midst of their busiest season. I am deeply pained to have to report a too prevalent neglect of the Lord's Day on the part of the greater part of the community; while, at the same time, the faithfulness of a few is worthy of the highest commendation. It is with unfeigned joy that I report that through the faithfulness of our communicants our Sunday-school work has been set forward, and public services have been maintained during my necessary absence from the mission, and that by the kindness of a neighbor a beautiful altar has been placed in the church.

We bless God that one of our number, a member of the boarding-school, who was seized with an epileptic fit more than a year ago, has been delivered in answer to our prayers, and is not only in the possession of good health, but has so developed in strength of mind and soul as to be a marvel of the mercy of our Heavenly Father to us.

The time has come when the adoption of Christian institutions is leading to great searchings of heart, and especially in the case of the young men and women who have to choose between the estate of holy matrimony and the loose system of the heathen relationship. As the whole question involves, practically, a protest against polygamy also, which is practised by two or three influential men, it is plain that no little fortitude is required for any one to take an uncompromising stand for Christ in this matter, and while the Christian custom is gaining ground, and most of the matches made are afterward solemnized in church, yet the conduct of the majority in this respect calls for distinct reprimand, and must result in a system of probation. Nevertheless, we

have the satisfaction of knowing that the consciences of some are being awakened to a practical knowledge of the importance of the matter, and we have had occasion privately to rejoice over the outcome of one of these conflicts, while finding it necessary to maintain a severe attitude in public.

I wish to give publicity to the fact that since we began work here in 1887, close upon one-third of the population have become housed in log-houses, above ground according to our ideas of building, and that so far not a single death, to the best of my knowledge and recollection, has taken place in one of these houses, while during the same time, not to speak of deaths among the adults, of the twenty-six infants baptized by me, thirteen have died—exactly one half—all of whose parents lived in the old, underground houses. I do not think I can add anything to the force of this statement; but perhaps you will understand that I took a kind of pleasure in seeing a great cake of ice scrape the entire village of underground houses off the point of land where it was located, last spring, while the log-houses, being on our side of the river, escaped unharmed. Several more men are now speaking of building in the civilized fashion, and will probably do so this year. In this effort they will have the opportunity of getting help from our neighbors, Messrs. Hendricks and Pickarts, who have leased the saw-mill and will give them extremely favorable terms, allowing them to pay for their lumber in work, and ordering for their convenience, windows, stoves, etc., so that no really industrious man need be without the prospect of a comfortable home.

I believe that in the letter which I sent last December I made mention of the request of the people of a village to the east of us that I would visit them and give them religious instruction, and that they had proposed to build a house to further the work. I have little to add, at present, except to say that I visited them again this spring and found that they had whip-sawed enough lumber to make the floor of such a house, and that while some had hoped that I would pay for the work, and were dissatisfied be-



cause I would not make them such a promise, others, especially the members of one family, seemed heartily disposed to go on with the work; an old man saying that if he could find two or three to go out with him, he would go himself and get logs. I promised to come over in the fall, with such of the brethren from Anvik as were disposed to help them to put up the building, on condition that they had enough logs on hand to complete it, and found two volunteers from Anvik immediately, and have little doubt that others would be willing to join in this act of good-will.

I wish to express our grateful appreciation of the efforts that were made to send us a teacher and a male helper. Should the Bishop approve what has been done, looking toward the establishment of a boarding-school of considerable size, such assistance will be an absolute necessity. Everything now points toward the increase of immigration, and we are most favorably situated for carrying on such a work, and our buildings are so well along that they could soon be completed. I have been obliged to suspend work on account of the lack of funds to complete what has already been half finished. I drew on the good-will of the Alaska committee. If they will let me have the \$600 per annum for the past two years, in consideration of the fact that I have employed help to that amount for lack of a commissioned lay helper, and have strained every resource open to me in order to prosecute this building, then an examination of the mission finances convinces me that I can close the present year, on September 1st, free from debt. Under any circumstances, learning from you of the probable reduction of expenses, I have decided, after consultation with the rest that, unless the Bishop orders otherwise, we keep no boarding-school next year, but hold over such provisions as have been ordered for the coming year, and keep only a day-school, until we can have an opportunity to secure scholarships to enable us to open a boarding-school upon a liberal basis. We are under this disadvantage, that unless we order supplies a year in advance, we are liable not to get them at all; so that we have to go upon the assumption that our

brethren are not going to curtail their contributions to the treasury of the Board unless they give us a year's notice. Our buildings, I should say, are inclosed, and all are in excellent condition.

In reply to your request for statistics of the mission, I would say that there are 106 adherents of the mission, 10 of whom are communicants. The baptisms of the year number 8; marriages 2; and the burials 4.

Miss Sabine's report of the school is as follows: "School began in September with a few scholars, many being away on the river and hills. After the ice formed the attendance was good until Christmas. Since then the attendance has been smaller than last year. The children that have come have made steady progress in English, reading, writing, and knowledge of the Scriptures. The total number of days on which the school was open was 191; total number of attendances, 2,818; average nearly 15; the average last year, 16." The report of the day-school, also, fairly represents the Sunday-school. During the year, eight different boarding-pupils were supported for an average of nine months and thirteen days each.

Organization goes on slowly with us, but this year has seen more of it than any previous one. It is a strange thing to live in a community where there is neither social nor political organization, and no laws, and to have to create the sentiment that leads to organization.

During the winter, Dr. Mary Glenton had occasion to go to the coast, to visit a patient, and I accompanied her, with a neighbor, Mr. Pickart, and was entertained by our brethren of the Swedish mission at Unaliklik, where I was refreshed by seeing a good work going on. The Rev. Mr. Karlson, in charge of the mission, took me to visit a community of Ingiliks, who in years past found their way towards the coast from the Yukon river, and have now settled within a half-day's journey from Unaliklik. I found that I could converse with them to some extent, although their dialect differs widely from ours. We found the family of the chief man living in an excellent log-house, which he had just completed, and which he had repeatedly offered to

Mr. Karlson for a school-house, provided he would furnish a teacher. I mention this only to show the eagerness of the people to be taught.

The mission of Dr. Glenton, by the blessing of God, was quite successful, and it is surely no derogation of that Divine favor to say that but for unusual professional skill the result might have been far less favorable. Many grateful hearts, I am sure, will join us in a tribute of fervent good wishes for our dear sister, whatever may be in store for her.

You will be interested to know that the news that the deficiency of last year had been made up, did not reach us until April 25th of this year, as we were about placing the new altar in the church, and

that upon the announcement being made we sang the 100th Psalm. We did indeed rejoice that the reproach which we feared was taken away. Would God that the Church might bestir herself now. We are cheered by the noble offering of the Woman's Auxiliary and the faithfulness of the children.

Our mail brings us welcome evidence of the continued thoughtfulness of our friends, and I should like to notify those who have manifested such a kindly and active interest in the welfare of the mission, that they may expect to receive a prospectus of school work from us as soon as it can be arranged.

JOHN W. CHAPMAN.

ANVIK, ALASKA, July 27th, 1896.

#### ANNUAL REPORT OF ST. JAMES'S MISSION, FORT ADAMS, ALASKA.

THE report for this year is full of work, fruit, and disappointments. When we arrived here, invigorated by the interest and prayers of those at home, we expected, through our own weakness, a continuation of aid and blessing; but disappointments met us on many sides. None of our building materials reached us, or boxes, personal and otherwise, which was inconvenient to Mrs. Prevost. Dr. Glenton, who reached our mission in September of last year, was a long-felt, needed addition to the work; but we were not long aided by her presence, for the report of Mrs. Chapman being seriously ill, obliged her to leave us in the early part of October on the last boat down the river. As there was no return boat she remained at Anvik the whole winter. The work, therefore, was left entirely in the hands of Mrs. Prevost and myself; but God gave us both health and strength, and we did what we could. As I look back I wonder at the amount of labor performed. We not only had the regular Church services, but conducted a boarding-school, a day-school, and a hospital at the same time. We have had as many as twenty mouths to feed in one day under our roof. The statistics which I inclose, will give some idea of the work done.

In the midst of our bustling little world here, and still smarting under our disappointments, a ray of sunshine, full and

clear, came to us on the second of January. For the first time in the history of the mission, mail reached Fort Adams in the winter. It came to us across land, by sled, from St. Michael's, where it had been lying since the previous September. The mail contained letters from the good Bishop of California and some of his right-hand workers, giving news of the "Northern Light," and its completion and dedication, with photographs of the little craft. This New Year's gift gave us lighter hearts, and the work seemed to run more easily.

The next surprise came like a clear sky after a long and dismal period of cloud and rain. It was the news of Alaska's Bishop. At last the Church has recognized the importance of the work by giving it an overseer. The Bishop came to the mission and remained about two weeks. The work was talked over, and it was concluded to move the mission from the present site to a place nearly ten miles above, at the mouth of the Tanana river, where the landing is excellent for the river steamers and there is a better gathering-place for the natives. Last year the trading-station was removed above us on the river and the effect was that last spring the natives gathered at that point, and the mission was depopulated for the time being.

The moving of the mission will probably extend over a period of nearly three



166 years, so that the expense will not fall heavily on any one year. It is purposed to make St. James's Mission a centre of evangelistic work.

Anticipating the moving of the mission, no buildings were erected this year, although all our building material reached us this spring. As far as work is concerned the summer was unavoidably lost by awaiting the arrival of the Bishop for orders and suggestions and going to St. Michael's to get the "Northern Light." Work on the "Northern Light" was begun on the 31st of August. As my boy Tom returned to St. James's Mission through some misunderstanding, I shall be compelled to do the engineering myself until the boys who are with me are sufficiently instructed to assist. As I look on the small steam launch and look back on the great host of givers it represents and think of the many it is to reach, I cannot but feel grateful that I am called to assist in its work. May God bless all those who have sent the "Northern Light" in the very midst of our long night. To the Board I feel grateful for the unlimited permission and encouragement given in soliciting aid for this and other objects.

I intend to begin work on the new mission site this fall. The first building to go up will be the Memorial Church of our Saviour.

The hospital earned \$124, all of which was used for food and labor, etc. The children's offering of St. James's Mission amounts to \$5.34. Please credit St. James's Mission, for General Missions with \$150.

JULES L. PREVOST.  
FORT ADAMS, ALASKA, September 15th, 1896.

NOTE.—Mr. Prevost adds to his report a summary of the statistics of St. James's Mission for 1895-96. The number of pupils registered in the boarding-school was (boys, 10; girls, 6), 16; in the day-school, 63; total, 79. The largest attendance at the day-school was 45; average attendance, 27. In the boarding-school the average time for each pupil was 152 days, the total number of days was 2,433, the total number of meals, 7,299. In the hospital, from September 1st, 1895, to May 31st, 1896, the number of patients treated was 31, and 2,238 meals were supplied. Of the patients 21 were discharged cured, 3 were improved, 1 was unimproved, 4 (all infants), died, and 2 remained at the end of the year. At the dispensary there were 347 treatments, 24 visits were made, and a visit was made to Nowikakat, consuming six days.

The statistics of the St. James's District were as follows: Baptized persons, 1,298; communicants, about 50; Church services, 162; baptisms (adults, 10; infants, 45), 55; marriages, 13; burials, 19. Of the burials one body was brought 20 miles, four were brought 35 miles; two, 80 miles, one, 200 miles, and one 300 miles.

## MISSIONARY DISTRICTS.

We here append abstracts from the Bishops' reports:

*Alaska.* The Right Rev. Dr. Rowe, Missionary Bishop of Alaska, left Sitka early September, 1898, to attend the General Convention. Upon the adjournment of the convention, and after visiting several cities East and West preaching missions, he returned to his district, arriving at Sitka on May 6th.

Through the generosity of a Churchwoman and her husband, the Bishop has been enabled to begin the erection of a chapel in Sitka, the corner-stone of which was laid on St. Peter's Day, June 29th. The chapel is to be called St. Peter's-by-the-Sea and cost, when completed, a little over \$4,000. It is to be built of native stone and wood and will seat about 150 persons. It is expected the consecration service will occur during the month of October.

The mission at Sitka is exclusively for the white population, and has progressed. Under the energetic and faithful labors of the Rev. W. M. Partridge, a reading-room was established and is doing good work; and his services in the prison, which he visits regularly, were greatly appreciated by the prisoners. Upon the expiration of the year for which he offered his services to Alaska, he felt compelled to return to the East, for family reasons, much to the regret of the Bishop. He will be succeeded by Mr. A. Kierulff, of the Diocese of California, who will work under the Bishop's immediate direction.

Juneau and Douglas island, under the charge of the Rev. H. J. Gurr, are making progress. Upon the visitation of the Bishop at the former place four persons were confirmed and one child was baptized. St. Luke's Mission, Douglas city, needs the attention of a clergyman. The place is growing and has every appearance of a future. One person was confirmed during the year and two children baptized.

Skaguay, a place of considerable importance, and possessing a small Church element, has been for the past year under the charge of the Rev. L. J. H. Wooden, until his transfer to the vacant mission at Fort Yukon. The mission for the present is without a clergyman, but the Bishop hopes to keep up the services through Mr. Kierulff until one is appointed. The hospital at that station is performing its noble mission under the management of Capt. F. A. Wise, and the highly esteemed matron, Miss Anna Dickey. A woman ward has recently been added, and other improvements made. The number of patients has decreased, owing to the better conditions of the country and the freedom from sickness. There have been received 121 patients, and nineteen deaths have occurred. Bishop Barker receives contributions for that work, and continues to disburse the same. The receipts have been \$3,296.73.

Circle City, up to June last, was under the missionary care of the Rev. J. L. Prevost, who then left for the mission in Rampart City. Mrs. Prevost and children, because of impaired health, are returning to the States. Dr. James L. Watt and Miss E. M. Deane are in charge of Grace Hospital. Dr. Watt also acts as lay-missionary in conducting the services. The hospital statistics are as follows: Patients received and treated, 44; deaths, 3; patients treated outside, whites, 20; Indians, 147; deaths, 4; total visits made, 487. The receipts were \$2,675.79; disbursements, \$2,613.07; assets, \$2,783.50; liabilities, \$1,242.98. A chapel is very much needed for this station. The miners of the place have given the logs of a school-house which they built to the mission for a chapel, but it will require \$750 in cash to erect the building.

Rampart City is a mining camp of 1,500 inhabitants where the mission has been established with two buildings, one of which is a hospital. Mr. E. J. Knapp is at work there, having volunteered his services at his own expense. He is much encouraged by the prospects, and rejoices to know of the coming of Mr. Prevost to take charge.

The statistics for the Alaskan Mission are as follows: Clergymen engaged in active service, 5; medical lay-workers, 2; lay-missionaries, 2; lay-readers, 2; women workers, 2; teachers, including the wives of missionaries (not otherwise reported), 9; native catechists, 6; receipts, \$4,980.50; expenditures, \$4,951.94.

## WORK AMONG THE INDIANS.

Church work among the Indian tribes of this country is carried on in the following states and territories: Alaska, Arizona, Michigan, Minnesota, Nevada, North Dakota, Oklahoma, South Dakota, Southern Florida, Southern Virginia, Utah and Wyoming.



*Alaska.* The work is conducted under the general supervision of the Right Rev. Dr. Rowe, with the assistance of his band of missionaries. Point Hope, the most northern station within the Missionary District, is in charge of Dr. Driggs, Missionary Physician, who, as lay-reader, ministers to the spiritual as well as to the physical needs of the natives in that ice-clad country. The mission services are maintained with usual interest and the Sunday and day-school doing as well as can be expected. For the past two seasons there has been an influx of whalers, who have located four new whaling stations at various places on Point Hope and a fifth at Kivalina, seventy-five miles distant. Dr. Driggs was called upon last spring to attend four cases of scurvy that had developed at one of these stations. He also had under his care a man with a fractured clavicle, caused from falling off an iceberg.

At Anvik and in the Chageluk villages the work continues in charge of the Rev. J. W. Chapman, assisted by Messrs. E. M. Van Note and Isaac Fisher, and the Misses Sabine and Proebstel. Mr. Chapman reports having visited the Chageluk slough, where some progress has been made, as evinced by the interest taken in two of the villages to secure and maintain the services of the Church. Mr. Van Note took a party of three native young men into the Chageluk villages, where for six weeks they taught the Commandments and the Gospel narrative in all but one of the villages, where a Roman Priest was already at work. They found the people responsive.

On November 22d, the new school-room at Anvik was opened, and during the whole winter it was used for the daily service, as well as for the school. The upper story was used as a dormitory. On November 29th, the new chapel at St. Paul, on the Chageluk slough, was begun. The walls were put up as high as the eaves, and, for want of sufficient material, the work was suspended until spring, when the flooring was sawed out. This work was done by the voluntary labor of the people of those villages. Miss Sabine and Miss Proebstel have charge of the girls' school at Anvik. The school opened in September, 1897, with a roll of thirty-nine, which increased to forty-five. At the end of May, 1898, the total attendance for the year was 4,531, an average of about twenty-four. Before Christmas it increased from thirty to thirty-five, but as spring approached it greatly lessened. The progress of the pupils has been satisfactory. There have been ten baptisms, all of infants, two persons confirmed, ten married, and six deaths. Daily services have been kept up with few interruptions. Holy Communion has been celebrated monthly and on greater festivals, and once privately. Meetings of the Woman's Auxiliary and the Junior Auxiliary and of the Brotherhood of St. Andrew have been regularly maintained during the winter. It will be remembered that the buildings at Anvik belonging to the mission consist of Christ Church, a dwelling-house, two school-houses, a saw-mill, a store-house, a laundry and two small cabins. Mr. Chapman reports that the past year has been a broken one, and in many respects a disappointing one. There has been much sickness at the station and considerable suffering. A neighboring physician, Dr. Martin Burns, has rendered valuable service to the mission during the winter.

In the boarding-school in charge of Miss Sabine there have been ten pupils, of whom seven continued up to the date of report, four being orphans. The day-school has been maintained during the winter, but with a smaller average attendance than the previous year. The expense of maintaining the school has been about \$1,000. It has been a year of very high prices throughout all Alaska. An addition to the girls' school-house was completed on November 16th, thus giving larger accommodations. The native teacher, Isaac Fisher, has been very faithful and helpful in every way during the year, and has explained the Gospel for the day to a class of grown persons. Services have been maintained as usual, though the attendance has been fluctuating. Miss Sabine has been most diligent in teaching and visiting the people, going into their houses daily in the effort to keep alive the interest of the young women in the teaching they have received. Miss Proebstel has passed through a most difficult "first year," with continually increasing interest and marked success.

At Fort Adams, Mr. A. A. Selden, lay-missionary, reports that last winter the school went on without intermission, and so pleased were the Indians with the result of its work that, at Christmas, they made an offering of skins, meat, moccasins, etc., amounting to \$128. The mission had the advantage of having the Rev. Mr. Westley in the neighborhood last winter, who proved helpful in administering the Holy Communion at times, baptizing children, and in other ways comforting the missionary flock in the wilderness. Last winter Mr. Selden made two trips to Rampart, a distance of eighty miles, to look after the interests of the Church and hold service. The following are the statistics for the station: Services, Indian, 48; white, 15; baptisms, 27; marriages, 11; celebrations, 2; days of school, 70; average attendance, 38; contributions in kind: For school needs, \$125.50; for the poor, \$252.50; total, \$378.

ALASKA. — The latest intelligence of Bishop Rowe's movements comes in a letter from the Rev. Mr. Beer, written from Juneau on June 17th, in which Mr. Beer gives the substance of a letter received by him from the Bishop, dated on May 10th at the head of Takeesh lake, as follows: "The Bishop says he is writing the letter on the bottom of their bread pan, and they have been in camp there for ten days.

"They have been very hard worked in sawing out the lumber for their boat. It had been arranged that they should have a part in another boat that a party was to build; but, for some reason, that plan was departed from, and the Bishop says that the sawing of the lumber made him so tired and sore that he could neither eat nor sleep. Still they had whipped out their lumber more quickly than any other two men in the camp. He is now building the boat, and then intends to mount it on runners and haul and float it where possible, until they come to open water, when they will float on to Circle City.

"They hauled their two sleighs fifty miles in three days, and the labor was so great that it became unendurable, and so he stopped to build the boat. There were still four feet of ice in the lakes, and several feet of snow, but the birds awakened them each morning with their songs and the festive mosquito was abroad.

"The Bishop's man was so unfortunate as to lose a package of their little delicacies, and so they found a constant diet of bacon, beans, and baking-powder bread very monotonous. Still, latterly, they had been able to vary the diet a little by getting some geese and ducks.

"The Bishop has won the regard of the miners in the camp by showing that he can stand rough work as well as they can, and he held service for them on two successive Sundays, which they seemed to appreciate. The weather, he says, is glorious, and I have no doubt that the hardest of the trip will be over soon, as soon, at least, as they reach open water.

"In conclusion, the Bishop expresses a hope that Church matters are progressing favorably at Juneau, and that I am being encouraged by receiving help from the friends of the missionary work in Alaska.

"I think it probable that I may have another letter from the Bishop from Circle City, for the government has made a contract for this year, with a firm, to carry a mail to Circle City once a month."



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*Spirit of Missions* ALA

THE latest information from the Yukon district comes down to the close of September. The Rev Mr. Chapman writes: "I am very glad to be able to write of our welfare here and that it seems to me that we are in a better position than last year to do a useful work of teaching, etc. The routine work last winter was sadly interrupted.

"There is much to cheer us in the attitude toward Christianity of several of the traders in charge of stations along the river, and I rejoice to think that the mission is having an undoubted influence on the new civilization of the land."

\* See Abstract of Proceedings, page 615, for record of an appropriation for this purpose of \$2,500, and authority to the General Missionary to solicit further contributions.—[Ed.]

I have three coal-burning stoves and two wood-burners, so the mission is well enough supplied for burning either wood or coal. I have introduced a bicycle on the Point; it is the first one the natives have ever seen, and is attracting considerable attention. I hope now to do more outside work than I did formerly; it was not easy to attend to my home duties and then respond quickly to some medical call which required a walk of many miles.

Number of days of school, 143.

Daily average, 41.

Average monthly attendance of scholars, 66.

JOHN B. DRIGGS.

POINT HOPE, August 23d.

The dates from Point Hope from our lone lay-missionary there are June 13th and August 23d, both of which came October 28th, too late for the last number. We publish them here almost entire:

Our Sunday services have been well attended, the same as at the previous season; and the good results of the mission work have become apparent this spring, in the gradual breaking down of the tribal superstitions.

Out with the whaling-canoes were two widows, who had recently lost their husbands. At former times such a thing would not have been allowed, but instead they would have been placed under the superstitious ban called "kerooktoah," and isolated from the rest of the tribe. Then, at the latter part of April, one of my best scholars, a young man of twenty years, died. His remains were brought to the school-room, where we held the funeral services, a number of whalers coming in from their canoes for the occasion, among them being some of the older and most superstitious members of the tribe.

It was very gratifying to see so many present, for by their tribal custom if any one who had recently come in contact with the dead should go on the ice and join their canoes, the whales would not come near, and the whaling season would consequently be a failure.

I believe one of the best things I have accomplished since my return has been in teaching the people how to pray. They have considerable confidence in the efficacy of prayer, and it has undoubtedly aided several in preserving their lives at times when placed in desperate situations; their prayers giving them confidence which has encouraged them to battle on under the adverse circumstances. . . .

The school has had its average number of pupils and has made its usual progress. Their own language is largely made up of compound words, so they seem to experience some difficulty in absorbing the English grammar. Yet all their correspondence with distant friends, or sending word to the station of what they wish in the way of trade, is carried on through the medium of English, they not knowing how to write their own language. . . .

During the winter the chicken-pox appeared and visited the majority of the tribe; then, at the beginning of the whaling season, the mumps came as an epidemic and scarcely a native escaped. Medically the latter disease has been of interest, for very nearly every case developed complications. It was the first time I had seen either of these two diseases in this portion of the world, and I think it probable that they were introduced from the Kotzebue Sound section, where there has been a large number of prospectors wintering. Otherwise there has not been much sickness outside of ordinary colds. But few deaths have occurred, so, for the second time, I am glad to report that the birth rate has exceeded that of the deaths. . . .

"Pay dirt" has been found at Capes Nome and Rodney at the northern boundary of Norton Sound on the Behring sea, and all the men that can leave the sound are hurrying there, but many will be left behind as they are too sick to travel. The claims which are worth anything will be taken up by mid summer.

POINT HOPE, June 13th.

My annual supplies were landed at the mission last Saturday, having been on the beach for a week, waiting for the sea to calm down enough for the canoes to bring them home. To-day a nor'wester is raging and the waves are running high, so I feel quite fortunate in having everything safely housed. . . .



There is a chance that the two young men sent down to the Reindeer station by this mission, under the representations of Dr. Jackson in 1894, may receive some deer this summer; they will be received from the Treasury department. When the deer were driven north by the Treasury department, for the relief of the shipwrecked men, one year ago last winter, a small herd of between thirty and forty ran away; they were discovered in the mountains by some natives and driven to Point Hope.

While waiting for my mail and supplies, I have kept myself busy in removing the inside lining of my house and bringing the boards closer together; they were wet when the house was built, and had shrunk. I have also given the school-room its first coat of paint, so now the mission looks quite bright and cheerful. Some of my pupils have been assisting, and I find them very willing workers.

The find of gold at Cape Nome (400 miles or more from here by land) is said to out-rival the Klondyke. It seems that that particular belt of gold has its outcroppings at the Klondyke, then, diving down deep into the earth, again comes to the surface at Cape Nome.

This summer I have been informed that gold has been discovered far up the Noatok river at its headwaters, 600 miles or more from here, but do not consider my information perfectly reliable.

Some months ago a stranger made his appearance at one of our Sunday services; he had come to consult me, and afterward remarked it was that the first time he had

been present at any Church service in over twenty years. He is one of those who is prospecting far up the Noatok.

Last winter I lost about thirteen days from the school room. I had met with an accident and thought it best to stay in the house and nurse some frozen toes; fortunately they came around all right. It was the first time I have lost from my mission duties since I have been in the Arctic. The accident was most unfortunate, for my services were badly needed at the time, a young woman dying of "post-partum hemorrhage." I might have saved her life had I been at home. Then three bears made a raid into the village and seized one of the inhabitants, but fortunately all three were killed before any damage was done.

MARCH 29, 1899.  
*Christian Herald* N.Y.C.  
**A Bishop of the Arctic**

His Diocese Lies in the Frigid Zone, and He Travels Thousands of Miles Yearly—Faithful Labors in Polar Lands

*Spirit of Missions*

APPEAL FOR ALASKA. December 1899

THE Rev. Welles M. Partridge, lately of Sitka, writes:

"It seems only right that the attention of the Church at large should be called to Bishop Rowe's dire need of men and money for the prosecution of the Church's work in Alaska.

"There is a crying necessity for a Priest at Skaguay, as well as for another (or for two Priests in an associate mission, so as to better man the many available places, at Ketchikan; and these places should be filled at once by suitable vol-

unteers—young, unmarried men of religious enthusiasm and tactful common sense. The climate of south-eastern Alaska is delightful, and the social conditions are conducive to aggressive mission work—the field is already 'white for the harvest!' The Bishop is well nigh overwhelmed by urgent calls from his Yukon stations, also for increased and much-needed appropriations; and the hospital at Skaguay, which has made, heretofore, such a noble record for itself, is also in great need of funds.

"Cannot the Church be made to realize the terrible truth, that if she does not claim Alaska for her own now—when the door is so widely open—that it will not be long before she will have lost her present, God-given opportunity—and be enabled to gain a footing only by fighting established prejudice and ignorant opposition.

"Are there not others who will contribute to this great work of the Church by offering as the Lord hath prospered them, or by saying, 'Here am I, send me'?"

The editor adds a great deal of money is, moreover, needed immediately by Bishop Rowe to meet obligations assumed by himself and his missionaries for work which they felt they *must* undertake without delay, in faith that the Church would stand behind them. All contributions for Alaska should be sent to Mr. George C. Thomas, Treasurer, stating clearly to which purpose mentioned above they are to be applied—especially so since the Bishop has given him directions about meeting extraordinary drafts from the field to the extent of means at hand.

**N**OT all the heroic labors that are undertaken in the Master's service are performed in temperate and torrid climes. In these pages, THE CHRISTIAN HERALD has at different times related the stories of the suffering and endurance of those brave missionaries who are carrying the Gospel to the benighted peoples of the remote north—the Eskimos the Greenlanders, the Icelanders, and the natives of the bleak Alaskan shores.

Right Rev. Peter Trimble Rowe is the Bishop and head of the Episcopal diocese of Alaska. His territory is a vast one, and involves almost constant traveling on sledges, in rowboats and afoot. In the course of his preaching and diocesan duties he has travelled between 6,000 and 7,000 miles a year regularly since his appointment. He is quite a young man, being only thirty-five years of age, and prior to his elevation to his present position, three years ago, he was Episcopal rector at Sault Ste. Marie, Mich.

Bishop Rowe is now in the Western States on a brief furlough, and will return to his field in May. In a recent interview, he made some very interesting statements concerning his work. He will cruise among the Aleutian Islands during the coming summer, visiting Indian settlements, and in the fall will come down to St. Michael and spend next winter visiting the missions in the interior along the Yukon. While traveling he wears the regular Eskimo dress of reindeer skin. With regard to the healthfulness of the Arctic regions, he says the natural hardships incident to life in such an inclement latitude, together with the lack of a wholesome variety in the food, are responsible for nearly all the sickness to be found there. With these conditions improved or instigated the climate is beautiful.

"The field for spiritual work in Alaska," he added, "is boundless, for in addition to natives, upward of 100,000 white men have gone into the country lately. We had three missions three years ago, but now we have twelve. Polygamy prevails among the Eskimo on the Asiatic side, but it has nearly died out in Alaska. At our mission at Anvik, on the Yukon, one of the last Indians who practiced polygamy was shown the error of his ways in a forcible fashion last winter. He attempted to discipline one of his four wives, and the other three joined forces with her and attacked him until he became convinced of the evils of polygamy."

In his latest report of the progress of the missions under his charge, Bishop Rowe gives some instructive facts. He has eight clergymen engaged in active work, two medical missionaries, one teacher, six women (nurses and teachers), exclusive of the faithful, helpful wives of missionaries, two licensed lay-readers, five native catechists—twenty-five workers in all. The population has, within the three years, probably doubled. Educational work has progressed amazingly and the schools are rapidly extending. Last year's work by the Bishop included visits to Sitka, Juneau, Douglas Island, Ketchikan, Skaguay, Dyea, points on the trail to the interior, Eagle City, Circle City, Fort Yukon, Fort Hamlin, Rampart City, Fort Adams, Copper River, Valdez, Orca, Unalaska, &c. He made two visitations through Southeastern Alaska, one to the interior of Alaska, traveled by steamer, small boat and on foot 8,000 miles: held 155 public services; preached ninety-eight sermons and fifty-seven addresses; officiated at forty celebrations, one marriage, five burials, five baptisms, one ordination, eight confirmations, and licensed two lay readers.

Of his visit to the native settlement at Ketchikan, where he has a mission station, Bishop Rowe writes:





RT. REV. P. T. ROWE, BISHOP OF ALASKA

The Indians, to the number of about 200, were holding a "pot-latch," and invited me to visit them. I did so and spoke to them, being replied to by several chiefs. They thanked us with many words that we had come to teach them and their children and hoped we would not leave them. Cape Fox John, of Fort Tongas, whom I confirmed, said that he had asked God to send some missionaries to teach their children, knew that God would do so, and now his heart seemed full of light and joy. The Indians are disposed to gather round the mission, build homes, etc., for they are anxious on account of their children. I am very thankful that God has led us to minister to these poor scattered Indians, who had begun to feel that "no man careth for our souls."

His graphic description of the scenes witnessed on the great gold trail will be appreciated by many who have friends among the multitudes of gold-seekers:

It is almost impossible to describe the vast number of the men on this trail. I estimated it at 20,000, but 40,000 would be more correct. I

chose this way of going in for this reason: It gave me an opportunity of getting close to these men as I could get in no other way. I think I fairly succeeded. It was a surprise to them that I should be sharing their life, and for no other object than to tell men the story of God's love. Working by their sides, talking to them around their camp-fires or in their tents, and holding services, I sought these men for Christ's sake; and some of these scenes will live long in my memory. One such occurs to me. We were camped in the midst of many others, waiting for the ice to break. From many points on the river men visited my tent and invariably asked, when leaving, "What time on Sunday will services be held?" As the hour approached men came from their tents, dropped down in their boats, or sat on logs outside my tent and waited. The books were distributed, and the service went on. Sing! I never heard such a choir! Into the steady gaze of 150 men I looked and preached the Word of God. With tears in their eyes, men stepped up and thanked me—men from many States—and said it recalled home and the dear ones, and they had never expected on the trail such a happy privilege!

*The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.*

## Spirit of Missions MISSIONARY Decem 1898

ALASKA.—In letters from Point Hope, Alaska, Dr. Driggs writes as follows: "For the past two seasons there has been an influx of whalemens who have located four new whaling stations at various places on Point Hope and a fifth at Kivalina, seventy-five miles distant. A number of these men were Portuguese from the Western islands. Coming from a warm climate they felt the cold of our Arctic winters and kept themselves closely housed, hugging their stoves. They did not care for the native food, but lived chiefly on a diet of flour and salt meats. This spring I was called to their station and found that three of them had developed well-marked cases of scurvy and a fourth was mildly affected.

"To enter their home one has to climb to the top of a huge drift and then descend a perpendicular shaft in the snow which requires a ladder of ten rounds to reach the bottom. Thence through a tunnel leading to a small house where live the Portuguese and a liberal supply of natives in very cramped quarters, with no ventilation of any kind, and everything deeply buried under the snow. It was a wonder they were not all sick! At present I have under my care a man with a fractured clavicle, caused by falling off an iceberg.

"There has been a growing tendency among the natives, apparently encouraged by one or two of the whites, to distil from molasses a liquor called *tongah*, and I have been informed that those one or two whites are degraded enough to furnish the molasses and then drink the stuff with the natives! They are not Americans, and it is doubtful if they care anything for our country or its laws. The rest of the whalemens, as a rule, are a law-abiding set, and there are some noble specimens of manhood among them.

"Dr. Call and Lieutenants Jarvis and Bertholf of the United States Marine Service made their appearance in February, the Government having sent them on a relief and investigating expedition. They were on their way to Point Barrow, the 'Bear' having landed them in Alaska, opposite to Nunivak island in the Behring sea. Lieutenant Bertholf, however, did not continue the journey, the news from Point Barrow being of such an encouraging nature that it was thought unnecessary. He has done good service by visiting the *iglos* from Cape Thomas to Tigara and breaking up the stills. When they understood what was wanted, the people at Tigara went around and hunted up all the apparatus that had been used for distilling purposes and willingly gave it up. They say, 'Stop the white men from furnishing us with the molasses and we will stop the distilling of *tongah*.'



# THE CHURCH STANDARD.

Nov 21. 1896

## Alaska Letter.

November 14, 1896.

THE following letter has been received from Rev. A. J. Campbell, M.A., M.D., missionary on Douglas Island, Alaska, under date of October 26, 1896.

On the 21st of April, the Rt. Rev. P. T. Rowe, Bishop of Alaska, as is well known to the readers of our Church papers, left Juneau, the largest town in Alaska, for the Yukon district, after arranging for the building of a church and rectory at Juneau, now occupied by Rev. H. Beer. I arrived in Alaska about the middle of July, assisted Mr. Beer until the middle of August. Douglas Island is situated southwest of Juneau, about two and one half miles across an arm of the sea, and has hitherto been considered proof against missionary efforts. I visited the island just because there was no other place in view unless I would follow the bishop to Circle City. I called upon the islanders, visited from house to house, met several with whom I conversed in Gaelic and familiarly entered into a discussion about the religious teachings of Scotland, my native home. I found one Churchwoman and announced divine service at her house on the following Sunday. I did not ask for her sitting room, but I told her that the Master had need of it for that day. It was offered and we had a full house. I had to do my own singing. I picked out "Old Hundred," and "Martyrdom," and thereby hit a key that easily vibrated to my touch. At the close of the service I was offered the use of a larger room in another house. I accepted and had still a larger congregation. On the following Sunday we went to another large room; there I baptized three children, and the attendance still increased. A lady whose husband took no interest in religious work but gave the cold shoulder to all ministers that visited the island before, sent me word, offering me her parlors; I accepted and was allowed the use of her organ. The parlors, bed-rooms and bath were crowded. Her husband came up to me very friendly after service and offered me a large dining hall connected with a house belonging to him across the street from his store and residence, and promised that he would get men to carry the organ down stairs every Sunday evening to the hall, remove the tables, and provide chairs and light. I need not say that I was lost with wonder, love and praise to the Blessed Master who had so graciously opened here a door for us. We have had service in this hall ever since, and Mr. Bach sees that the organ is carried every Sunday evening, and arranges everything for the service.

Six weeks ago I organized a confirmation class of seven young women, met with them every Sunday; formed a Woman's Guild, and appointed the lady whose house I took possession of, as president of the guild. I appointed one lady to be a committee of one, with power to choose two more to assist her, as Visiting Committee, whose duty is to call my attention to any party I ought to visit. Another lady to form a Baptism Committee whose duty is to visit families having unbaptized persons and to report them to me; another as Choir Committee, and a fourth as Altar Committee. All these women meet me every Saturday and report. I notified

them that Bishop Rowe had arrived and that he would meet with them in my room in Douglas Island on the 14th. The bishop and myself crossed to the Island, the rain was coming down in torrents, we reached the room and found everyone of the guild present, twelve women, some came through the rain two miles. The bishop gave them a short address and prayed with us. It was one of the happiest occasions of my life, and I venture to say that Bishop Rowe never met a more devoted and grateful people, all interested, deeply interested in the work. I need not say that the wonderful power which he possesses, and which everyone who comes in contact with him, especially on religious ground, has realized, cheered us all, and made us stronger and more courageous. On the 18th he attended divine service and confirmed a class of seven young women. I baptized the two daughters of Mr. and Mrs. Bach, the proprietors of the hall, the bishop consented to be godfather of both the little girls. Bishop Rowe gave an address at the close of the office. This was the first service of the kind ever held on Douglas Island, and the catholic principles of the Church were presented in all their attractiveness. On the following Monday the Bishop accompanied me again to the Island. We made thirteen visits, called upon those who had been confirmed. He gave a good charge to each. There were eighty-two persons present Sunday evening, and instead of Douglas Island being the worst, it

has at present the best congregation of our Church in Alaska. The bishop did all he could to encourage us and promised that he would give his best consideration to the necessity of erecting a church, providing the funds would admit of it. If we had the outside built, I would undertake to finish it, but I cannot put any great financial responsibility on the people's shoulders yet, but if the bishop sees his way clear to give us a start, we will go on with a will. I am so interested in the work that possibly I may have given prominence to some things that may be only interesting to ourselves. If so, Bishop Rowe is to be blamed for it, he has aroused us all, not to a state of revival, but to a state of real intelligent enthusiasm.

Indian Mission

## MISSIONARIES AND TEACHERS

### ALASKA MISSION.

Rt. Rev. P. T. ROWE, D.D., Missionary Bishop, Sitka, Alaska.

Rev. A. J. Campbell, M.D. (Deceased.)  
Rev. J. W. Chapman, Anvik.  
Rev. J. W. Hawksley,\* (Retired.)  
Rev. J. L. Prevost, Fort Hamlin.  
J. B. Driggs, M.D., Point Hope, care Pacific Steam Whaling Co., 28 California St., San Francisco, Cal.  
J. L. Watt, M.D., Circle City.  
A. A. Selden, Tanana.  
Blind Paul\* (Native), Assistant, Neenahnah.  
P. Bolah\* (Native), Assistant, Nuhklakuhyet.  
I. Fisher\* (Native), Catechist, Anvik.  
J. Kwulwull (Native), Assistant, Circle City.  
W. Loola (Native), Catechist, Fort Yukon.  
Stephen\* (Native), Assistant, Nowikakat.  
Paul Williams\* (Native), Assistant, Nuhklakuhyet.  
Mrs. Chapman, Anvik.  
Mrs. Prevost, Rampart City.  
Mrs. Selden, Tanana.  
Mrs. Watt, Circle City.  
Miss E. M. Deane, Deaconess, Circle City.  
Miss B. W. Sabine, Teacher, Anvik.  
Miss L. Proebstel, Matron, Anvik.  
Miss A. Edmonds, \* Teacher, Ketchikan.

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## MISS

### ALASKA.

Rt. Rev. P. T. ROWE, D.D. .... Sitka  
Rev. H. Beer. .... (Retired Dec. 31)  
Rev. H. J. Gurr. .... Juneau  
Rev. W. M. Partridge\* .... (Retired)  
Rev. J. L. Prevost .... Rampart City  
Rev. L. J. H. Wooden .... Fort Yukon  
J. L. Watt, M.D. .... Circle City  
Mr. A. W. Kierulff\* .... Sitka  
Mr. E. J. Knapp\* .... Rampart City  
Miss E. M. Deane, Deaconess, Circle City  
Miss L. Heywood. .... (Retired)

### ARIZONA.

Rt. Rev. J. M. KENDRICK, D.D., Phoenix











